

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., August 26, 1937

NEW SERIES
VOLUME XXXIX. No. 34

Who's Who and What's What

Rev. W. M. Thompson of Appomattox has accepted a call to First Church, Petersburg, Va.

Brother J. E. Byrd received a cable from his daughter, Miss Juanita, that she had gone from Shanghai to Manila.

The Baptist church house at Eudora, a brick building, was among those destroyed by fire a few days ago, partly insured.

A card from Mr. and Mrs. W. G. Mize at Ridgecrest shows they are having a glorious time. This week they are listening to Dr. Truett preach and having happy fellowship with congenial spirits.

Brother C. O. Estes of Morton is this week assisting Pastor C. G. Palmer in a meeting at Rienzi and will be with him next week at Burnsville. In his absence the Morton pulpit will be supplied by Dr. R. B. Gunter and Rev. W. H. Thompson of Forest.

It is said that a negro student in Jackson College, being asked in an examination what is rabies, what causes it and what cures it, replied that it was a Jewish official, caused by reading the wrong decorum, and could be cured only by repentance.

A telegram from Missionary Rankin at Shanghai to Dr. C. E. Maddy of the Foreign Mission Board: "Women and children have left for Macao (near Hongkong). Those remaining all well. Things are in a very bad state." From Canton all missionaries went to Hongkong except Mr. Harold Snuggs.

At Melrose in Yazoo County Pastor Robert Martin had Rev. E. G. Evans in a meeting in July. There were fourteen added to the church. Also at Rocky Springs they were together in a meeting in which eight were added to the church. Brother Evans also held a meeting at a plantation church at Waxhaw where there was one profession of faith.

Pastor L. T. Dyess had brother W. L. Meadows with him in two meetings recently; one at Elim in Clarke County; the other at Toomsaba. He says the searchlight of God was turned on the hearts of the people with telling effect. There were three additions at Elim, and at Toomsaba all were greatly blessed and revived. The visiting preacher greatly endeared himself to pastor and people.

Rev. R. B. Patterson has been in a meeting in Kentucky where he was once pastor in his Seminary days. And this explains why the editor went to Calhoun city to preach Sunday morning and evening. The kindness of these people to the visiting preacher makes one wonder why a preacher should resign from here to go anywhere. But brother Patterson felt that the Lord was leading him to Okolona and he is going the first of September. The pulpit committee of the church at Calhoun City was out scouting for a pastor, but there were enough left to make an interesting congregation, and we enjoyed preaching to them. This is a good town and in the center of a fine territory, offering a challenging field. Among those who showed us kindness were the Cresmans and the Pryors. Blessings on them.

During Foreign Mission Week in Ridgecrest all the space was taken in the hotel and all the cottages were occupied.

Editorials in last week's Alabama Baptist were by Dr. R. L. Motley some years ago pastor at West Point, Miss.

The question which is bothering the White House now, since Congress has adjourned, is when is neutrality neutral. Page the brain trusters and the jig-saw experts.

The governor of Alabama appoints his wife as U. S. senator to fill a vacancy caused by the resignation of Senator Black who becomes an associate justice of the U. S. Supreme Court.

Eight were baptized since the meeting closed at Ocean Springs where Pastor J. E. Barnes was assisted by his son, J. E. Jr. Other denominations cooperated. Mrs. N. C. Nessin was choir director.

On the fifth Sunday Jackson County Sunday School Convention will be held at Wade, where in a recent meeting 35 conversions were reported. R. L. Vaughan is pastor and Rev. Eug. Patterson of Pascagoula preached.

On account of the death of two missionaries in Africa, Rev. A. Scott Patterson is sent back to that field for two years, leaving his wife and children in America. He sails Sept. 3. Also going at that time is Miss Isabella Moore of Kentucky.

All sailings of missionaries for China have been canceled till further notice. A cable from Shanghai Aug. 16 says all missionaries safe so far. All women and children are being evacuated from Shanghai. Pray for these people in trouble.

From Escatawpa church on the coast Rev. M. E. Hulbert has retired after years of faithful service. Recently a fine series of meetings were held here with Rev. J. A. Fortner of Mobile preaching and J. O. Bealle of Flomaton, Ala., leading the singing.

Evangelist Bryan Simmons while preaching for five weeks in meetings in Neshoba County finds time to send in from time to time a bunch of subscriptions to the Record. He knows how to make the work continue when he is gone. He reports good meetings, plenty of chicken and ham and "brindle gravy." He is doing the kind of work that will last.

The commencement address of the Summer school at Mississippi College was made by Hon. J. A. Travis, an alumnus of the college, who is connected with the State Education office in Jackson. He was called upon when sickness prevented the coming of Pastor W. R. Rogers of Vicksburg, and did it acceptably. There were 15 in the graduating class, ten of whom were young women. Miss Talkington of Crystal Springs graduated with distinction.

We have received from the State Education Department a tabulated statement of average salaries paid to negro school teachers in each of the Southern States. Mississippi is at the bottom of the list, and all of them are pitifully small. For the year the average salary paid a negro school teacher for a year in this state is \$125.00; or \$100 in a rural school and \$280 in a city school. Kentucky pays an average annual salary to a negro school teacher of \$586.06. That is the highest of any state. We know these figures will surprise our people, and they should put us all to shame. It is a mere pretense at education, a simple gesture. The representative negro school in Mississippi extends over only 160 days.

S. P. Davis goes from the pastorate of Carlisle Church, Louisville to Va. Ave. Church, Atlanta.

The daily papers report that the Southern Baptist mission compound in China was bombed by Japanese planes, but the missionaries had all moved out.

Dr. Boyce H. Moody of Memorial Church, Hampton, Va., has accepted the call to First Church, Hattiesburg, and will begin work there Oct. 1st. We welcome him to Mississippi and to one of the greatest churches anywhere. Dr. Moody is a comparatively young man whose ministry in Virginia has been greatly blessed.

On a recent trip we had the opportunity of reading the booklet, "The Victorious Life," consisting of four sermons by Dr. W. B. Riley, the well known pastor of First Church of Minneapolis. One is on victory over Temper, one over the Tongue, one over Trouble, one over Temptation. They are good sermons, and can be had in paper binding for 25c.

Pastor R. A. Morris began the revival meeting at Newton Sunday with Mr. Jack Perkins in charge of the singing. Large congregations. Bro. Morris had invitations to help in nine meetings but had to decline some of them for lack of time. He did help in good meetings at Pine Bluff, Newton County, (S. P. Andrews, pastor), at Houlka (H. C. Buskin, pastor), and Ephesus in Scott County. All of these churches invited him to come back next year.

Rev. P. D. Bragg, pastor of the Carthage church, has preached in five successive revival meetings in Leake County, beginning on the second Sunday in July. The meetings were held in the following order, Edinburg, Midway, Tuscola, Dossville and Conway. The attendance at both morning and evening services was unusually good. One man who attended the service on Friday night at Dossville said that he had not seen so many at church in thirty-five years. The folk in Leake County are great for fellowship and hospitality. The Lord be praised for those who found the Lord in these meetings.—P. D. Bragg.

While the representatives of the state church in Germany were not permitted to attend the World Conference on Life and Work held at Oxford, England, it seems that representatives of churches in Germany having no connection with the state were not forbidden to go. A report of the conference says that Methodist Bishop Melle testified to the gratitude of the free churches in Germany for full liberty, and expressed gratitude for the leadership of Hitler. If churches can have freedom by paying their own way, that would seem enough to satisfy them. They ought to be supported by voluntary gifts and not by taxation anyway.

Dr. H. C. Steele has been elected to and accepted the position of head of the Department of Chemistry at Mississippi Woman's College at Hattiesburg. He also takes the duties of dean of the college in place of Prof. Norman Roberts who has resigned to do special work at the Seminary at Ft. Worth. Dr. Steele taught for a while at Mississippi College and was superintendent of the Union Church High School. He has recently taken the Doctor of Philosophy degree at the University of Indiana. He is a man of the highest Christian character who wished to devote his life to Christian education. He taught last year in the chemistry department of Mississippi State College, near Starkville.

Sparks and Splinters

Rev. Homer H. Webb has been pastor at Thomastown in Leake County for three years. Each year he has preached in the revival meeting. In a recent meeting 38 were added to the church, 32 by baptism, most of them grown people.

B. L. Flowers, secretary of Baptist Pastors' Conference in Memphis, warns the public against a man who represents himself as a Russian missionary, who seems to be not what he claims to be though apparently recommended by several Baptist leaders. Give your money to your own missionaries.

Received too late for last week's Record is a telegram from Rev. Walton E. Lee, recording secretary of the Mississippi Baptist Convention, announcing that the Convention will this year be held with the church at Philadelphia. The change from Laurel was made by the officers of the Convention for reasons previously given in the Record.

The building of Spring Hill church, near Waterford, was dedicated Sunday. There were about 800 people from three states present. J. L. Courson is pastor. R. S. Barber read a history of the church, nearly 100 years old. The building cost \$4,000 and is paid for. The pastor preached in the morning and Rev. D. L. Hill from Holly Springs preached in the afternoon.

It was the privilege of the pastor to be in charge of the meeting at Beulah church, hard by Weir and to persecute the saints there through the week of August the eighth. What a glorious week of fellowship with them and their faithfulness and sincerity has been proven beyond doubt. The response to the simple message of a Saviour's love and His saving grace, ten for baptism and six by letter. Our prayer is for God's leadership everywhere.—J. S. Deal, Pastor.

From a good Baptist brother comes a letter calling our attention to the work done recently in Congress by one of our Mississippi members, Hon. Ross Collins of Meridian, in defeating legislation which would have greatly liberalized the sale of hard liquor in the District of Columbia and possibly in the states. This friend believes that but for the heroic efforts of Mr. Collins there would have been a practical return of the old fashioned saloon. Those who wish a copy of Mr. Collins' speech on this subject may write him.

"Purely Personal" is a book by Dr. Jno. L. Hill of the Sunday School Board and contains some of the sanest and most wholesome discussions of every-day subjects in which young people are interested that we have seen. It is made up of selections from Dr. Hill's contributions to the Young People's Magazine published by the Sunday School Board. The author has a genuine sympathy with young people and an intelligent approach to those who meet life courageously and seriously and joyfully. The book can be had from the Baptist Book Store for \$1.00.

"Christ And Our Liberties" by Dr. L. L. Gwaltney, editor of the Alabama Baptist, is a third book by the same author, whose first two have been circulated widely. Dr. Gwaltney is a vigorous thinker and writer, and his writings show that he has read widely and wisely. His illustrations are drawn from many fields, in history and present day work of the world. These he turns to good account in enforcing the truth which he is presenting. This is a book of sermons, and they show a wide and deep sympathy with men, a sincere desire to meet their needs and a good grasp on the gospel truth which supplies the thing needed. The introduction is by Dr. L. E. Barton, some years pastor at West Point, Miss., now pastor in Jasper, Ala. A dollar will be well spent by anybody who wants a book that puts them in touch with the Bible, and is at the same time vibrant with the life of our generation.

Mr. R. A. Walker, evangelistic singer, has been in a good meeting at Jonesboro, Texas. At this writing he is in a meeting at Sterling City, Texas.

The National Gallery of Art accepted by Congress was the gift of Andrew W. Mellon, former secretary of the treasury. The building costs \$10,000,000; the art collection is valued at \$50,000,000, and \$5,000,000 were given for endowment to pay the salaries of the staff.

We know of nothing that would so throw a union meeting into confusion, not to say canption fits as for somebody to read a few words from Paul's letter to the Roman's like this: "Or are ye ignorant that all we who were baptized into Christ were baptized into his death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life."

Another week of soul stirring experiences at Bear Creek church in Attala County, Mississippi, where the souls of men have been made fat and to rejoice in times past by the word of God, delivered by the pioneers of religion in and through this state. This being one of the older churches in this part of the state. But a more recent experience was that we were privileged to have with us there Rev. J. B. Smith, pastor of Ackerman church, a mighty man of God, and who knows how to tell the brethren and the world of a Christ that saves. Beginning there on the first Sunday in August and continuing through the week, with ten additions and the entire church awake for the race of life.—J. S. Deal, Pastor.

Another book from Dan Gilbert, "The Slaughter of Innocence, A Massacre of Virgins," is on our desk. The author believes that it is his mission to expose the false teaching in many colleges of today and the consequent immorality. His books are painfully realistic, and this one is no exception in that matter, as it follows the lines of exposure seen in his earlier books. To read it is to make one's heart cry out for the mercy of God on those exposed to the malicious influences surrounding our youth, and the vengeance of God on those responsible for these influences. It certainly ought to and will lead to careful investigation as to moral conditions in our schools and colleges before we are willing to entrust our boys and girls to them.

The much advertised "union communion service" which was said to have taken place during the conference at Oxford, England, seems not to have been so much a union affair after all. The Christian Century thus reports concerning it: "There was no unseemly argument about a joint communion service, as in the final days of Lausanne. It was avoided by the expedient of having an Anglican service, conducted by Anglican ministers, to which 'all baptized believers' were invited. This is something less than perfect 'unity in Christ.' Non-Anglicans were present as guests, rather than as members of the family. It was an act of gracious hospitality, duly appreciated as such; but it was a symbol of the separateness of churches as well as of the unity of Christians."

"Inspirations Enigma" is the title of a little book by Wm. Francis Fry, A.M., D.D., professor of Biblical Literature in Texas Technological College. It is an interpretation of the Song of Solomon. We were particularly pleased to get this explanation of the book in the Bible which seems to us to present more difficulties than any other. The author indicates three principal views of interpreters. His own is that the Song of Solomon reveals the case of a young woman taken forcibly to Solomon's harem, but remains faithful to her shepherd lover in the hills of northern Palestine. The author accepts it as a canonical book, believes it is given by inspiration and is intended to show the worth of faithful conjugal love, a thing much needed to be set before our generation. The book is well worth reading and will help in the understanding of this dramatic poem of the scriptures. The price is probably \$1.00.

A report comes to us of a gracious meeting at Leesburg in Rankin County. The pastor, C. L. McKay, was reared here and has been pastor since his ordination. He is most highly esteemed and greatly loved. The people believe there is none better. By request of the church he preached during the meeting and great crowds came. There were 23 additions to the church, 16 by baptism, and the whole community drawn closer to God. The singing was led by Mr. A. F. Kersh who was also reared in the community. He did fine work not only with the music but was helpful every way. There was a junior choir of 57, and 25 of them never missed a service.

Invitations are out for the marriage of Miss Sarah Fox of Morristown, Tenn., to Rev. Henry Leo Eddleman on Tuesday, September 7 at 5:30 p. m., First Baptist Church, Morristown, Tenn. Miss Fox is the daughter of Dr. and Mrs. Arthur Fox, her father is a well known evangelist. She is an alumnus of Mars Hill College and of the Training School in Louisville, a young woman of winsome personality. Mr. Eddleman is a son of Rev. R. A. Eddleman, an alumnus of Mississippi College and of the Louisville Seminary. He was appointed a year ago as missionary to Palestine, and has been for that period working in Jerusalem. The love and prayers of Southern Baptists will go with these happy young people. After the fourteenth of October, they will make their home in Tel Aviv, Palestine; P. O. address Box 1993.

We are in receipt of a new book by Gloria Young and published by Storm Publishing Co. of Dallas, Texas, which is singularly happy in epigrammatic expression. Indeed it is made up of short terse sentences in which are wrapped many valuable truths. Solomon was the wisest man and he gathered from many sources striking proverbs which put truth in a way you can't easily forget. This book seems to have come largely from one mind which had formed the habit of saying things in a few forceful words. The sentences are arranged under subjects alphabetically from A to Y, so that they can be used by people who are speaking or writing on these subjects. Here is just one which may serve as a sample: "The more I see of little big men the more I think of big little men in the forks of the creek." The book sells for \$1.00.

We are in receipt of reports from Dr. J. H. Rushbrooke, general secretary of the Baptist World Alliance, of his and Dr. Truett's visits to the regional conferences of Baptists in various countries of Europe. We wish we could publish them in full, but limitations of space forbid. These conferences last for several days, but these visitors are present for only a part of the time. In Paris the conference was held in the Rue de Lille Baptist Church, at which were present representatives from France, Spain, Italy, Belgium and Portugal. Also present were Dr. Everett Gill, Southern Baptist missionary, and Dr. W. O. Lewis, Northern Baptist missionary. Drs. Rushbrooke and Truett spoke at night to a good audience on "A Message For Our Time." In the afternoon of July 14 they witnessed a two hour military parade in the Champs Elysees in commemoration of the destruction of the Bastille. Guests of this conference also were Baptists from Poland, Germany, Rumania, Lithuania, America and Australia. From here they went to the Hague in Holland, where only Dutch churches were represented, with the visitors from Britain and America. Dr. Rushbrooke spoke of the early connection between Dutch and English Baptists. Dr. Truett's address made a deep impression. Other speakers were Drs. W. O. Lewis and Gordon Palmer and Mrs. Truett. At Gothenburg Swedish Baptists met, also some from Norway and Denmark. Here Baptists are stronger in numbers and highly intelligent. The conference and the kings of the three countries exchanged greetings. The members of the conference visited Frilesas and held an open-air conference where 100 years ago the first baptism took place, in the open sea, and where the first Baptist preacher was imprisoned.

GERMANY OF TODAY

By Plautus I. Lipsey, Jr.

Professor of Journalism

John B. Stetson University

—O—

Zurich, Switzerland, July 27—(After eight days in Germany)—Germany is a land of uniformed men and regimented youth and women. They are marching resolutely into a future impossible to forecast exactly but surely fateful for Europe and the world.

Crossing into Germany over the Rhine at Strasburg, at once we encountered evidences of the state-regulated nature of life in this great and aggressive people.

Our money was carefully counted and recorded, to make sure that on leaving we carried out no more foreign currency than we brought in, and no German currency at all. We were asked if we had any foreign newspapers, for journals which are "too critical" of the Nazi regime are forbidden and the people are not permitted full knowledge of outside events and opinions.

—O—

German officials treat American travelers with marked courtesy. The Germans are, personally, a genial people in their normal relations. Officially, foreign travelers are welcomed because they reduce German debts abroad and thus enable the government to obtain further foreign credits to buy needed foodstuffs and desired war-making materials.

The highways in the Reich are excellent and well kept. The towns are clean and prosperous looking, and the fields are beautiful, intensively cultivated and very productive.

Many towns have huge barracks and strong garrisons of soldiers. Along the roads march soldiers on foot, soldiers on bicycles, soldiers in swiftly moving motorcars and in roaring trucks.

—O—

But the marching is not confined to soldiers. Repeatedly one meets or passes troops of workmen, marching likewise in military route formation. Or troops of boys, marching in military order. Or companies of girls in uniform, tramping along together with a rhythmic swing and responding to the command of a single authoritative voice.

These marching people, soldiers, workmen, girls and boys, look healthy and strong, well kept—and cheerful.

The younger they are the more cheerful they seem, and the children appear to be enjoying themselves thoroughly. Indeed for them these exercises are chiefly of a recreational nature, building hardy bodies and training the young spirits to do what they are told without question and without resentment. The individual is extinguished.

—O—

The cow is now a draft animal in Germany, as she is generally in southern Europe. All along the route we saw farm wagons and carts drawn by animals of various kinds, but particularly by the cows, fat and broad-muscled creatures, obviously capable of making a contribution of milk at the end of the day's work.

These cows, pulling lazily at their loaded carts, have on their faces a look of mild indignation, as though they wished to say: "Now is this any way to treat a lady!"

Many kinds of beasts, but no mules. Indeed I think we have not seen in England, France or Germany a single mule. The strong "individuality" of the mule seems to unfit him for crowded conditions, for he will not readily adjust himself to the convenience of others.

—O—

The European farmer does not ride his draft animal if the wagon or cart is loaded. He walks beside him, taking the side next the moving traffic, carefully saving the animal's strength. Horses, cows and oxen all round and sleek and vigorous; like the land, they are well-cared for.

—O—

The food in Germany this summer is not as choice food as it was last summer. Portions served in restaurants, though still generous in

the German manner, are not so large and the quality is definitely poorer.

Press his people as closely as he might, Hitler has not been able to produce in the Reich sufficient food for the population nor enough feedstuff for farm animals. And there is no waste, for the soil is intensively exploited and the carcass of beef or mutton is used from nose to tail.

The city shops also lack the fine display of goods seen everywhere last summer. The economic pinch is a little sharper. Foreign credits have been used for munitions and "defense" materials, reducing the amount usually spent for foreign foodstuffs.

—O—

For this pinching, growing more acute each month, the foreign countries will be blamed, especially those who now hold colonial territories possessed by Germany before the great war. Here we see the importance of the colonial question, which the great nations of the world must face before hungry nations like Germany will be appeased.

—O—

Frankfort on the river Main is a noble city, a city of Charlemagne, the city of Goethe and the Rothschilds, proudly conscious of its great past and its importance in European history, commerce and culture.

Frankfort retains perhaps more independence of spirit under the Nazi rule than any other large German city. The Jews there, I have been told, still are treated with a certain respect, and the great journal, the Frankfort Zeitung, ventures still to voice its own opinions, though with circumspection.

But Frankfort seemed full of uniformed men, especially of the Brown shirts, Hitler's party men, with the hooked cross as insignia.

—O—

Sunday morning in Frankfort we went into the Kaiser Dom, the ancient cathedral where for 250 years (1562 to 1806) the emperors of the Holy Roman Empire, the "First Reich" were crowned.

The cathedral was crowded and we lingered on the outer edge of those who stood and listened. A priest was exhorting with vigor, but his words were unknown to us.

As we stood, a group of men entered behind us, then pushed forward into the crowd a short distance. They were uniformed brown shirts. After listening for a short while, at a nod from their leader they retired from the church.

—O—

Here we caught a glimpse of the most dangerous political struggle within Germany today: The conflict between church and the totalitarian state.

The Nazi government is determined to control the instruction of German youth, thus setting plastic minds in the form which the state shall decide. The church authorities, both Catholic and Protestant, are likewise determined that the state shall not remove the boys and girls from their guiding influence.

It is a conflict between the Christian organizations and the Nazi faith (a new religion) in the deeply pious land which produced Martin Luther and gave birth to the Reformation. I hope to learn more about it on a further trip into Germany next month.

—O—

The huge old woman who operated a fruit shop in Frankfort must have been misinformed, but what she said is illuminating. She asked if I were English, and when I replied "American" she exclaimed: "Americans no good here."

She gestured with her fingers to suggest the itching palm, and added something critical about exclusive interest in the dollar.

I wonder how she knew.

—O—

We saw few people in Germany who were plainly of Jewish type, and they had a hunted look. At the doors of many restaurants and at the entrances of many towns we saw signs which read:

"Jews, you are not wanted here!"

Without giving the Jews a halo, or pretending that America itself is free from brutal race discrimination, it is possible to say that this organized and officially-approved persecution is cowardly and cruel.

—O—

The extent to which Naziism has become a fanatical religion is shown impressively in Munich, beautiful city where Hitler launched his movement and maintains the party headquarters.

Hitler's followers have erected magnificent temples as shrines for the early Nazi martyrs, and these are guarded and tended with a reverence which makes them for Germans holy places.

—BR—

THE DEBTOR

Romans 1:14; 13:8; 8:12

—O—

The debts of earth bear toilsome pain
In trifling things that fade away;
For men are bound by thongs profane,
And rusty wares their lives decay.

But still a greater debt I owe:—
My soul from death His mercies save;
He does to me His wonders show—
My debt of love to me He gave.

Between the lost and Christ I stand;—
A messenger of joy, I bear
A pardon signed by Jesus' hand,
That saves a sinner's soul from care.

The lost in Africa's jungle wild,
And sinners on the frozen plain,
He charges to His feeble child,
And urges ever on—again!

To be for Christ a debtor true,
To be His living gospel fair,
Bestows His comfort known to few,
And e'er removes the debtor's care.

When Christ reveals His fullest grace,
The faithful debtors, freed from pain,
Shall be content to see His face,
And sing His praise on heaven's plain.

—Mark Lowry.

Wesson, Miss.

—BR—

GOD'S DAY

Joseph Powell Colvin

—O—

The poet chants his lay of balmy nights
And tells of sweet perfume of ev'ning shade.
He also sings of heaven's many lights
As tho' the stars were all that God had made.
Take thou the splendor'd nights of perfumed air
And give to me the light of pleasant days:
A time for work beneath the skies so fair
Where Nature with her lavish gold coin pays.
The moon-trail, gleaming silver, on the lake
Or sound of waves that play upon the surf
Do not, from me, the slightest answer take
Like that as when I stretch upon the turf.
'Tis then I feel that God is on His throne
And yet takes time to watch and guard His own.
Plantersville.

—BR—

According to the Baptist and Reflector, First Church, Murfreesboro, Tenn., has voted to repurchase the church building from the bondholders for \$35,000.

Some brethren in Missouri have proposed amendments to the constitution of their State Association. One proposed to limit the term of moderator (president) to two years. We do that in Mississippi by general consent. It proposes also that the moderator shall not be ex-officio member of any board or committee; and that this presiding officer shall be alternately a preacher and a layman. Also it is proposed that their executive board of 36 shall have at least one-third of its members women, that no church shall have more than one member, each member to serve three years and no more until a lapse of six years. Growing pains?

EDITORIALS

PRAYER FOR THE COMING OF THE KINGDOM

Since the present editor took hold of the Baptist Record, the motto at our masthead has been "Thy Kingdom Come." This is because we believed that Mississippi Baptists, like all other Baptists, had set their heads and hearts and hands to the one task of bringing in the kingdom of God. The prayer which Jesus taught his disciples to pray embraces the essential qualities of prayer, and the things which he included in its petitions are all inclusive, and go to the heart of things essential in prayer. Besides this the things that we work for are the things we should pray for. The two must go together. Did somebody say that prayer without work is hypocrisy, and work without prayer is presumption? Both are necessary and mutually dependent.

It is easy to quibble by saying that if God's kingdom is already here, why pray for it to come. This is to misunderstand the Bible teaching as to the nature of the kingdom. Isaiah in the ninth chapter prophesies of the coming of the Messiah. Among other things he says, "Of the increase of his kingdom there shall be no end." Every Christian knows that the kingdom of God is here, for Jesus is our Lord and king. But every normal Christian knows that the reign of Christ has not been perfected in him, for we are still striving to bring every thought into captivity to the obedience of Christ. And this striving is in evidence more in our praying than anywhere else. Paul's later epistles are made up partly of such prayers.

There is hardly any petition that we make which is not in some way asking for the kingdom of God to come. If I am praying for the salvation of some soul, I am asking that Jesus may be made Lord and king in his life. If I am asking that I may be made a better Christian, it is simply that the will of Christ shall become the law of my life, that his authority shall be complete in me. If we pray that the church may be revived, it is that the nominal reign of Christ shall be made actual in the lives of the people. If we pray for improved moral conditions in the community, it is that the reign of the Lord Jesus shall be acknowledged and accepted by all of the people. If we pray for kings and all that are in authority, it is that they may acknowledge the authority of the King of kings and Lord of lords. If we pray for righteous law to be enacted and enforced it is that these may accord with the sovereign will of Christ. If we ask for peace between classes and nations, or harmonious relations in industry, it is that Prince of Peace shall rule in their hearts. That is why people are repeating around the world the words of Lloyd George, "Christ or chaos."

When we pray for our missionaries and our mission boards, it is the desire of our hearts that the boundaries of the kingdom of God may be widened and continually extended until the kingdom of the world shall become the kingdom of our Lord and of His Christ. The Bible everywhere represents that one of the chief instruments for furthering the kingdom of God is the supplication of His people. "Ask of me and I will give thee the nations for thine inheritance and the uttermost part of the earth for thy possession." It was the continual cry of the first missionary, "pray for me." The missionary enterprise was launched at Antioch as they prayed and fasted. Jesus said, "Pray ye the Lord of the harvest, that he thrust forth laborers."

More than money is prayer needed today in the furtherance of the gospel. It is conceivable that mission work might be done without money. But it is impossible to carry it on without prayer. We need to take for our own the words of Samuel when he said, "God forbid that I should sin against God in ceasing to pray for you." Samuel had been incapacitated, or like some preach-

ers today set aside, but he did not give up his ministry of intercession. The coming of the kingdom of God waits upon the ministry of intercession. Let us pray "Thy kingdom come."

—BR—

SOME THINGS CAN NOT BE GIVEN

—O—

You will recall the story told by Matthew and by Mark about the coming to Jesus of the mother of James and John, who kneeled before Jesus and made first a general and then a specific request, the latter to the effect that when Jesus should have established his kingdom, that her sons should be given the places of honor and responsibility next to him. Jesus answered the three of them at once by saying they did not know what they were asking for. And then asked if they were able to drink the cup which he was about to drink. They again ignorantly and glibly said they were able. But Jesus said that they would indeed go through these experiences with him, "But," he said, "to sit on my right hand and my left hand is not mine to give, but it is for them for whom it hath been prepared of my Father."

Here is enunciated the great and fundamental principle of rewards in the kingdom of God, both here and hereafter; because principles are the same here and hereafter. The principle simply stated is this: place or position, promotion or reward, honors and emoluments in the kingdom of God, are not things to be tossed out to those who ask first, or clamor loudest, or bring the most pressure to bear, or gain the favor of the great or successful, or happen to be the personal favorites of those in office or high position. They go rather to the fittest. No use to ask for such favors from the Lord or men. It simply isn't done that way in the kingdom of God.

Jesus would not be taken in that way. He cannot be flattered or cajoled by faunting sup-plaints. He will not be party to a system of favoritism which lifts men to position because they happen to be good friends. He will not promise the best men in the bunch a good berth and secure seat in the kingdom which he establishes. A kingdom built on such personal appointments would have the seeds of unrighteousness, rottenness and disintegration to begin with.

Jesus will give salvation to anybody who honestly desires it and trusts Him for it. But when He has done that, you must look to your reward yourself. You may have all in the kingdom of God there is if you will qualify for it. You may go as high as you are willing to climb. You may lay up in store all that you wish. You will have as high a place in heaven as you are fit for. All heaven is open to you. "All things are yours." But they must be appropriated by your own preparation for them. "They are for those for whom they have been prepared of my Father in heaven." There are some things not to be had for asking, but are for those who qualify.

—BR—

Think of it. Here comes to our desk a collection of sermons by Southern Baptist preachers, published in a book entitled "The Magnetic Master." And the book is published in Grand Rapids, Michigan, by Zondervan Publishing House, and compiled by Alfred L. Murray of Lansdale, Pa. The sermons are just as they are described, evangelistic, and they are by representative and generally outstanding Southern Baptist preachers. One of them is by Pastor H. R. Holcomb of Tupelo, an abbreviation of the Convention sermon of some years ago. Other sermons are by Drs. M. E. Dodd, Jno. D. Freeman, Luther Little, C. B. Waller, R. G. Lee, E. A. Fuller, M. P. Hunt, P. W. James, J. E. Dillard, W. W. White and Thos. Hansen. Here is a collection of sermons which have personal interest and which the compiler thinks help to explain why Southern Baptists have grown in a period when other denominations have not. Drs. Truett and Curtis Lee Laws helped to select the preachers.

Pastor D. H. Barnhill was assisted last week by his brother, J. A. Barnhill, in a good meeting at Richland church, Rankin County.

Pastor Owen Williams had Dr. B. L. Davis of Brookhaven with him in a meeting at Utica. The people were delighted with his service. Eight were baptized and one joined by letter.

At Pilgrim's Rest Pastor J. W. Eidson had Rev. Owen Williams with him in a meeting. There were 8 or 9 added to the church. The visiting preacher says the pastor is one of the finest spirits he has ever worked with.

Dr. Herd C. Steele, who becomes dean of Mississippi Woman's College, was told by one of the examiners of his thesis and a participant in the oral examination, that he had never known in his many years experience, a more satisfactory examination.

Rev. Leo Eddleman, missionary to Palestine, paid Baptist headquarters a brief visit this week. He says he enjoys reading the Baptist Record over in Palestine, specially the articles on world conditions by P. I. Lipsey, Jr. He says the Italians are conducting vigorous propaganda in the East, using the radio and broadcasting in the Arabic language. Brother Eddleman preached in Jackson Sunday and spoke to the people in Clinton Wednesday night.

It is quite common for the theological liberals to assume airs of superiority over people who believe the Bible to be the infallible word of God, but it is not often that one is so bold or goes so far as Prof. Enslin of Crozer Baptist Theological Seminary who recently referred to people of orthodox faith as "the lunatic fringe," an expression borrowed without credit from a political spell-binder. The professor fairly froths at the mouth in denouncing those who insist that a Baptist preacher should believe what the Bible says if he is to have the ordination stamp of approval on his ministry. Such insistence he speaks of as "bullying candidates into saying they believe what they do not believe." Of course no orthodox Baptists does any such thing. There is no effort to force people to agree with us, and none to induce people to say they believe what they don't believe. But it would be nothing short of being a traitor to the faith to send a man out to preach who does not believe the Bible. Not to see the difference between these two things is to be convicted of plain stupidity.

Victor Hugo begins one of his stories of the troubled times in France, near the close of the eighteenth century, with a description of a famishing mother in rags, with an infant at her breast trying in vain to appease its hunger, and fretful and crying because of its weakness and failure to be nourished. It was intended evidently to be a symbol of the condition of the nation at a time when kings had failed and the country was exhausted. Somehow we have been reminded of this picture by the spiritual famine which we have in many churches. We hope it is not sinful pride that makes us thank God that our part of the world is not so sorely afflicted as some others. It is in the sincere hope that we may escape such conditions, by taking warning and avoiding that which has brought about this spiritual famine in many places. The Bible tells us about the time of famine, not of bread but of the word of God, Amos 8:11. It also tells us of the hungry sheep which look up and are not fed. We have a few times gone away from the house of God in this condition. In some places it is quite the custom for preachers to discourse on most any subject, just so it is not in the Bible. In some places the pulpits are occupied by men who know little of the Bible, and some by those who do not believe the Bible to be the Word of God. Is it any wonder that people stay away from church? Can we be surprised that souls are weak and sickly, and that religion is at low tide? Jesus said "I am the bread of life." There is no need for anybody to go hungry. But if our people are to be fed the preachers must believe the truth, know the truth and preach the truth. And that means close study of the word of God.

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THE MOST

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

THE MOST IMPORTANT PERIOD OF THE YEAR

The next two months are the most important of the year in the work of the Baptist churches of Mississippi. The district associations meet during this time, and preparation will be made for the State Convention which meets in November. Crops are being harvested, and our people will have more cash than at any other period of the year, no doubt. Already country churches are beginning to make liberal offerings to the work of the Convention. With bountiful harvests, we should expect large gifts as an expression of gratitude. This will be good for the churches as well as for the interests supported by the State Convention.

During the district associations our eyes should be turned towards the future. A concise statement concerning achievements for the past year should be given, and then large and constructive plans made for the coming year. Those who accomplish great things make great preparation ahead of time.

A very encouraging statement will be made the first of next month concerning the Five Thousand Club. Who was it that said that 5,000 members could not be secured who would give \$1.00 per month for the purpose of paying the debts of our Convention incurred in the interest of our schools? Such person will have to change his mind.

It is most gratifying that since the first of January of this year \$33,000.00 of the principal of the bonded indebtedness has been paid and some of the principal at banks also. The balance of the 1936 June interest has been paid. Funds are being collected now for the purpose of paying the December interest of 1936. If all Five Thousand Club members will pay up to date, every outstanding obligation can be met by the last of November. Think how easy it will be for our State Convention to meet its obligations, for there is scarcely a member of the Five Thousand Club but what can pay his obligation in full. There are many others also who should join in with the 5,000 and help to lighten the load and to get it behind us before the close of the period scheduled for the payment of the bonds, 10,000 members giving \$1.00 per month can pay off the indebtedness in full by 1942.

If a few wealthy and interested Baptists in Mississippi would place at the disposal of the Education Commission several thousand dollars, much of the indebtedness could be cancelled within a year's time. This could be done without any cost to those who would put up the money. The Education Commission could watch for its opportunity to buy Education Commission bonds which are offered at considerable discount because the holders would rather have the cash than to wait for the bonds to mature. Those furnishing the money could accept bonds in lieu of their cash and give the Convention the benefit of the discount. Cole Brothers of Philadelphia did this two years ago at a saving of \$5,000.00 to the Baptist State Convention. By taking advantage of all these opportunities, the indebtedness can be greatly reduced, the annual interest reduced and the principal cut down much faster. Here is an opportunity for Baptists with means to help their denomination without losing any money while receiving a good rate of interest on the money invested in the bonds.

Receipts to the 23rd of August are in excess of receipts of last year to the same date. A 50% increase by the close of the month would be in keeping with the increased financial prosperity of our people.

A MISSION SUNDAY SCHOOL

There appearing to be a need of mission work for East Moss Point Church in nearby Kreole, where the paper plant is located, a census was taken, and there were found to be more than 65 Baptists, whose membership was elsewhere, and possibly 200 prospects of Baptist preference, it was decided that a Sunday school should be organized, the school board granting the privilege of the use of the school building.

Services were held during the week of August 2 to 8th inclusive, with good attendance; preaching by E. N. Patterson, assistant pastor of Pascagoula church, and W. A. Murray, pastor of East Moss Point church.

Before the end of the week, officers and teachers of the Sunday school, nearly all volunteering their service, were elected, and on Sunday the 8th there were forty present, with about one dozen more enrolled, who could not attend that day. Notwithstanding the paper plant operates on Sunday, there is prospects of this number being doubled in the near future.—T. E. S.

EXTREME UNCTION FOR A BAPTIST MAN

W. W. Hamilton, Baptist Bible Institute
New Orleans, La.

The wife of a Mississippi Baptist pastor was called to New Orleans by the critical illness of a relative whose deceased wife had been a Catholic. The man having been admitted to a Catholic hospital was asked to give his religious preference and he had told them to put him down as a Baptist though not a member of any church. During his illness the priest insisted on Catholic ministrations in a way that made a very embarrassing situation. Finally when death was near explanation was made to the priest that the ill man was not a Catholic, and that all his people were Baptists for generations. The priest remained for a few minutes and then left, the matter seemingly being settled.

That same afternoon about three o'clock he walked in without asking admittance, and began preparation for giving "extreme unction." Another relative was sought and asked if any such permission had been given, but knew nothing of it, and was indignant. Mrs. C., the Baptist minister's wife, found the door closed and opening it saw the crucifix placed and the candles burning and said to the priest, "I want to tell you my cousin is not a Catholic and had a perfect abhorrence for the Catholic religion. All his people are Baptists and when he passes away he will have a Baptist burial. I speak with authority as I have everything in charge."

The Catholic nurse joined the priest in the matter, and Mrs. C. says, "I felt I had said all I could to any high type man without having a fuss over a dying man. It was an ordeal for me to see him so helpless and I could not befriend him, and knowing full well his feelings."

These facts were given by the minister's wife when she and her husband came asking for a Baptist preacher to conduct the funeral. Later, there and other details were put into writing, permission being given to use names if desired.

In Georgia beginning this fall the study of the evils of narcotics and strong drinks will be compulsory in all high schools. Students will also be taught about safe driving, "first aid," prevention of accidents and general safety.

Dr. R. A. McLemore becomes dean of Judson College in Alabama. He is a native of Mississippi, B. A. from Mississippi College; studied at George Peabody College, and received his Ph. D. from Vanderbilt. He has been teaching history at Judson.

Pastor C. E. Autrey of Temple Church, Ruston, La., writes affectionately of the people at Mt. Olive with whom he was in a meeting recently, and in highest commendation of the work of the pastor, Dr. W. L. Holcomb. There were 22 additions to the church. The people worked hard and prayed much. There were large congregations day and night.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

GOING PLACES

Day Means Done

On a recent visit to Collins, Pastor Day assured us that he could secure at least four more 5,000 Club members. A few days later he sent the memberships with a nice check to cover.

The Record goes to every family at Collins. THE RECORD DOES HELP. Covington County has subscribers as follows: Collins 94; Sanford 1; Mount Olive 22.

Delaughter Means the Same Thing

Visiting Woodville, we found Pastor Delaughter several miles out in the country on a dirt road getting ready to baptize a group of converts from a meeting at Wilkinson. He liked the EVERY MEMBER PLAN.

A few days later a letter came saying, "Send the Record to every family at Woodville."

Most preachers can get this plan adopted if—

Wilkinson County subscribers are listed as follows: Woodville 36; Centreville 39.

So Does Sandifer

In a recent letter from Pastor E. A. Sandifer enclosing the names of all the families in White Sand Church, this noble pastor writes, "I don't deserve any thanks for getting my churches to adopt the EVERY FAMILY plan. I feel it is my duty to do all I can for the Baptist Record. It is a great help to me in my work. I feel that our people have a perfect right to know what our program for the advancement of His cause is; and moreover, I don't know a better way for them to learn it than by reading the Record. When they do they will respond to the work so much better. You know it is much better to cultivate the roots than to try to force the fruit."

(Note: How we wish every Mississippi pastor felt that way!)

Methodist Interested

While at Bethesda church, Hinds County, a good Methodist woman joined the 5,000 Club. On her card she wrote, "Although I am a Methodist I am glad to have a share in promoting the good work of the Baptists."

Centreville Steps Up

Pastor Tull of Centreville liked the EVERY FAMILY plan. So did Deacon Whittington. Evidently the others did for soon after our visit to Centreville a letter came saying, "Send the Record to every family in our church."

If Arkansas has any other pastors like that we'd like to see them come to Mississippi.

Mount Olive Moves

Our representative, Rev. M. C. Waldup, recently visited Mount Olive and in company with Dr. W. L. Holcomb, pastor, secured more than one-half the families as subscribers. They said it was just too easy.

(Note: It just takes trying.)

We always welcome the Southern Baptist Handbook issued every year by the Sunday School Board with Dr. E. P. Alldredge as compiler and editor. And the issue for this year is one of the best, and will prove invaluable to those who study the trend of things among Southern Baptists. It is in three parts as about everything orthodox is. The first tells about the four Baptist seminaries in the South; the one in New Orleans, the one in Fort Worth, the one in Nashville for colored people, and the one in Louisville. The second part is a record of Southern Baptist work in 1936 in fifteen chapters, covering about everything. The third part gives directories of Southwide work, of state work, of state papers, state W. M. U. conventions, and a roster of ordained ministers in all the states. We do not know where else you can get so much valuable information for fifty cents.

ADDRESS OF JOHN R. SAMPEY, D.D., LL.D., PRESIDENT OF THE SOUTHERN BAPTIST CONVENTION

(Delivered before the Commission on Church and State of the Universal Christian Council on Life and Work, at Oxford, England, Wednesday, July 14th, 1937.)

Mr. Chairman:

I come to this important conference as the representative and spokesman of the Southern Baptist Convention, the missionary organization through which Southern Baptists cooperate for the evangelization of the world. I come not as a delegate of the Southern Baptist church, for there is no such organization on the face of the earth, but rather as the spokesman of twenty thousand Baptist churches in the eighteen states of the American Union comprising the southern third of the United States. These churches have a communicant membership of 4,458,000.

Inasmuch as our Convention has had no representative in any previous meeting of the Universal Christian Council for Life and Work, it would seem fitting that a brief statement of our attitude on the relations of community, church and state should be made.

We recognize the community, whether small or large, as composed of all the persons within a given area; the state as the organization within a given area having to do with civil government in all its phases; the church as a body of baptized believers, organized for the winning of the lost to saving faith in Christ Jesus and for the perfecting of believers in Character and life. Southern Baptists accept the New Testament as the sole authoritative guide in all matters of faith and practice. They find much to admire in the ancient creeds, but none of them has authority among us over judgment and conscience, not even the so-called Apostle's Creed. We discover in the New Testament no organized church apart from a local congregation of baptized believers. We believe in the independence and autonomy of these local churches and in the equality in privilege of all the members. Where the word ecclesia in the New Testament is used in a general or universal sense it refers to all true believers in all ages. All the regenerate of all ages are members of Christ's spiritual church, an ecclesia that holds no meetings, elects no officers, passes no decrees, formulates no creed. So opposed are many of our Southern Baptists to the usurpations of the Roman Catholic Church and of the National Churches throughout the world that they call in question the application of the word ecclesia in the New Testament to any general or universal church. Others of us are persuaded that while our Lord and His apostles used the word ecclesia for the most part of a congregation of believers, they also employed it to represent the whole company of the regenerate of all ages, an ecclesia which will never be assembled in one place until the Consummation of the Age. The fellowship of all the members of Christ's spiritual church with one another overleaps all denominational lines and all national boundaries. It is indeed a foretaste of heaven.

Southern Baptists unite with their brethren of the Northern Baptist Convention in bestowing honor upon Roger Williams for the great contribution he made to religious liberty by insisting that the state should limit its activity to civil government, leaving to the churches all matters of religion. To Roger Williams we owe the first government that recognized the complete separation of church and state and freely accorded to all men complete religious liberty. If some would deny to us the privilege of claiming Roger Williams as a Baptist, since he left the church and became a Seeker, we know that the Baptists in the colony which he founded were earnest advocates and supporters of his doctrine of the separation of church and state.

The Baptists of Virginia in the years immediately preceding the War of the Revolution

were severely persecuted by the clergy of the Established Church. Many of them were arrested and thrown into prison for preaching without license. Through prison bars they preached the Gospel to the crowds that assembled outside the prison walls. The sympathies of the people were won for these plain, earnest preachers of the Gospel by their courage and their patience under persecution. The Baptist churches grew in numbers and soon became the most numerous body of dissenters in Virginia.

Then came the great Revolution led by Washington. The Baptists supported the Revolution almost unanimously. They fought for civil liberty and led the movement for religious liberty in Virginia. Through a General Committee they co-ordinated their efforts to win equality before the law for themselves and all other religious bodies. On the battlefields their young men fought under Washington and Greene for the independence of the Colonies, and before the Legislature of Virginia their representatives presented petitions and remonstrances urging disestablishment and complete separation of church and state. They found able champions of their views in Thomas Jefferson, author of the Declaration of Independence, and James Madison, who had much to do with the framing of the Constitution of the United States. Having felt the stings of religious intolerance and persecution, these early Baptists of Virginia pressed the battle until in December, 1785, Jefferson's "Bill for Establishing Religious Freedom" was adopted. Our Baptist fathers continued their efforts until every vestige of the preference of any church over others was removed from the statutory law of Virginia.

Southern Baptists have spread from Virginia and North Carolina toward the West and the South. The Convention which I represent at this conference warmly espouses the views of the early Baptists of Virginia. We heartily endorse Cavour's slogan, "A Free Church in a Free State."

Wherever complete freedom in religious life and work is denied to any community or church, the sympathies of Southern Baptists go forth toward our oppressed brethren. In the complexity of our modern life in America and in other lands, problems are arising in the field where church and state overlap, that challenge us to our best, if we would speak a message that shall be really helpful.

—BR—

Rev. R. W. Porter has been called to Lambert and begins work immediately with this church. He is one of our vigorous young preachers.

The Big Level Church, Stone County, experienced a splendid revival recently with 18 additions to the church. Pastor Z. A. Polk was assisted by Rev. J. A. Barnhill of Hattiesburg.

Main St. Baptist Church, Hattiesburg, had a most helpful young people's revival last week. Hugh Brimm, Billie Glover, Billie Huff, Elizabeth Ann Cooper and Marian Brimm led the services. The meeting was well attended throughout; many were led to reconsecrate their lives to the Lord, and a few expressed their purpose to enter special Christian work. It was in the estimation of Pastor J. A. Barnhill a truly worthwhile meeting.

From the report of the meeting of representatives of various Christian bodies recently at Oxford, England, it seems to have been a time of stimulating fellowship, of heart searching inquiry as to spiritual conditions, of sincere effort to make the gospel message more effective in the lives of men, and of desire for greater cooperation to this end. There were irreconcilable differences in points of view and as to methods of attaining the desired ends. As a result, the reports of the various sections, five in number, in which they sought to announce their findings, were general rather than specific in expression, seeking to avoid conflicts of opinion and finding a statement that would be as little obnoxious as possible, and could be adopted by the whole assembly. This means of course that they are getting on quite slowly.

FROM JERUSALEM

This letter came from Jerusalem in Palestine unsigned. It seems to be from our missionary Leo Eddleman who went to Palestine from Clinton, Miss.

It seems that you people back in America have had your share of troubles this year, according to all I have read about the floods, sand storms, etc., and I hope that with the coming of summer will come also the beginning of much better days. It seems that we here in Palestine are on the verge of at least some minor disorders again, with the report and recommendation of the Royal Commission imminent; it seems that the two contending parties in Palestine will not be satisfied together on the land: they both are relentlessly claiming it without stopping to remember that centuries ago God said that this land was His and that He would do with it what He wanted to. I hope our work in general won't have to undergo the same tension as in last year when the uprising lasted during more than six months. And, too, such times greatly augment the racial feeling, which is already all too rife.

I never knew what racial trouble could be until I saw Antisemitism herding Jews together in ghettos and listened to the stories of some of the Jewish refugees who have escaped the clutch of Hitler or some Jew-hating country. The Jew usually reaches this country with a fairly good impression of "Baptists as he has known them in Europe as compared with his "Christian" persecutors. I hope that Baptists will stand in America in an aggressive way against Antisemitism; this is at least one thing that we can do toward gaining a fruitful contact with these people who so consistently reject Christ; it's difficult to get them to see that they are still reaping bitterness from a generation of Jews who cried one tragic day long ago, "Crucify Him; His blood be on our hands and on the hands of our children." The Jew is responsive to the claims of Christ when the followers of Christ approach him in the Spirit of Christ. In our Hebrew service I find that I am preaching to people who have never heard the Gospel; they have heard all their lives about Christ as the one whom the Jew-persecuting Christians follow, but they have never heard of His claims to be their God and their Saviour, and often times in the same service I find antagonism to the message melting into warm interest. Slowly the seed must be sown broadcast until a large group will look on Him whom they have pierced.

Aside from our regular mission activities here are a few statements giving a look into our Near East situation:

At Beirut near the American University our small mission has the opportunity of touching hundreds of students from all over this part of the world; and our eighty-year-old worker does the best he can here alone. Once while up there, a member of a prominent Palestine Mohammedan family came to me and in a conversation that lasted till late in the night, he said in essence, "I'm not feigning to you interest in the Christian religion though I was at one time definitely interested; I am anxious to get the Moslem people freed from the superstition that has bound them, as has been done in Turkey; my people have already rejected me and rendered me homeless because I refused after the second year to continue the education for a Moslem priest. But I could not bear to see my father, as a result of the 'harem' life, treat my mother and sister who were already hidden from the world under Moslem veils as animals; I want to reform Mohammedanism." This cry from a member of one of the leading Moslem families of this section is typical of Moslem youth; they are ready to leave their broken cistern, but will we lead them to the well of the Water of Life?

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Turks after the war, I found a large congregation meeting and worshipping regularly and well supporting their pastor; they also claim to be identical with Baptists in their faith. In one service there interpreted from English to Armenian I had the joy of seeing a man accept the Lord and scores of others dedicate their lives to Christ. Persecution has left them a refined band of believers.

In many Palestine high schools "higher criticism" is taught as the way to approach the Bible. A young man from our church came to me one day saying he could no longer take the Bible in its entirety after learning about the "spurious" parts. Fortunately this young man regained his faith in the Word despite his "Christian" teachers and is now doing well in his Christian life. Fourteen-year-old lads in the Jewish schools were telling me once about the four or five authors to the Pentateuch and the two or three different Isaiahs that they had learned about in school!

Though Palestine at large closes its doors to the Gospel and even persecutes those of her soil who follow Christ, probably our most unpleasant "persecution" comes from so-called Christian groups (especially in Jerusalem) of Liberals who hold up to the country a perforated Bible in their capitulated churches and preach an attenuated Christ to sin-bound people who are going down to hell for lack of atoning blood.

In talking with a friend the other day who is a member of the Board of Review for admitting movie films into the country, he said, "Well, we had to bar another American film from Palestine today; the plot, shooting and general morale of this one would teach our natives how to make bloodier and lowlier their already bad methods of protest to the government and their life in general."

At a reception honoring the Royal Commission, out to discover the cause of Palestine's 1936 riots, the chairs of the Abyssinian and Italian consuls were accidentally placed side by side; the Italian consul on noticing it walked out brusquely with feelings high . . . By some odd coincidence the Italian and the Abyssinian buildings are side by side in the present Jerusalem, in the New Jerusalem coming down out of heaven this won't seem strange.

A young Jewish man educated in Rome coming to me at the close of our Hebrew service said, "According to what you said today, you people don't hate the Catholics, but in Rome in my school we were taught to hate you."

I was very much impressed by the words of our Home Mission Secretary not long ago about some outstanding Europeans who had been educated in America but had not been impressed by the Christian message in the homeland. He spoke of one of the greatest Russian Communists who lived some years in New York choosing a section where there were no churches. He returned to Russia and helped in building the Atheistic machine of that Godless government. Had he been won to Christ, our Home Secretary wrote, the history of Russia might have been changed. I am mentioning this simply that we may remember that for us there is no territory to be left untouched and that there is no Baptist who can afford to feel that it is not his privilege to take time during the busy moments of the day to try to lead someone to Christ or to a Gospel service. In Palestine I have met two or three Arabs and several Jews who lived in the United States at least ten years or more. On asking most of them I found that not a one had been approached regarding his soul while in that country! If they had been led to the Lord while there, they would now be self-supporting missionaries of whom we already have a few won by European Baptists.

I have heard some good echoes of our Baptist brethren in Europe. A few days ago a cultured German Jewish lady came into the compound asking to see the work of Palestine Baptists. She said she had had some servants in Germany who were Baptists and they were such excellent

people she was anxious to know more of them here in Palestine. When I first came to the country I did the marriage ceremony of a Hungarian girl and a Syrian man. The Syrian was a baptized Protestant and she was a staunch Baptist. She had told him that their wedding was a thing of the remote future until he got to where he saw the Bible as a Baptist sees it. She added that her father had refused to attend the weddings of her two sisters because they married men, not Baptists. This couple now make a faithful team in our church work; they are worthy of your prayers.

At the beginning of the year I received a note from the Jerusalem jail to this effect, "A Baptist is in jail, and if there are any other Baptists in Palestine won't they please come to my rescue?" I went and on finding that the man was Russian I felt sure he would be a Communist and therefore not worthy of my time. But the Palestine Detective Department traced his records and were satisfied that the following things were true: that he had been imprisoned in Russia for insisting on worshipping as he believed and that he had finally been thrown out of the country and wandered from one place to another until he was forced into this country. After some days I secured his release. The following Sunday in the church he turned to Matthew 25:35, 36 ("I was in prison and ye came unto me.") and said in a language that I could barely understand, "This is what you have done for me." For some months now he has to my mind been one of the best missionaries in the country, doing more personal work and bringing more people to church than anyone else. And while there are many "secret believers" who cannot find work in the country, this man who would rather remain in a Russian jail than keep it a secret that he believes in Christ has been prospered to make nearly all his living thus far. He, too, deserves the prayers of home people.

Last week I walked into a Jewish cafe for breakfast and after giving my order noticed the surprise of the Jewish people that a Gentile was trying to talk their language. They asked what I did, and when I told them I was a missionary I was met at once with the usual dislike and looks of disapproval, they looking on me as one who tries to induce Jews to forsake their nation and therefore an enemy of Zionism. But I replied at once, "Yes, I am a BAPTIST missionary," not expecting that to particularly lessen the strain of the situation. But at once an old Russian Jew came over to me and said, "I'm glad to see you; welcome to our shop. The best people I know back in Russia were Baptists, and I am glad to know that there are some here. According to what I learned about you Baptists in Russia you don't drink, smoke, or persecute people for not believing as you do." Later they wanted to know about the time of our services . . . From what I can see European Baptists are holding the Baptist banner high; and may we follow their train.

—BR—

Evangelistic singer Sam Raborn is now engaged in radio work in Louisville, Ky.

It was to be the boast of Americans that by having a constitution and a supreme court we were safe from the momentary and violent fluctuations of political feelings and lightning changes of sentiment. That amid all the storms and buffetings of opinions and parties, there was a tribunal of final appeal which was as inflexible as justice itself. But!—we seem to have come to a time when we want this tribunal to be flexible and adaptable and to be responsive to the changing world. We used to hear people say with evident satisfaction that "the ten commandments will not budge." But we have arrived at an era that wants a sort of flexible ten commandments, or none at all. We used to sing with great joy that "the Lord is King in Zion." But now the multitude is clamoring for a "Democratic God"! "Yet have I set my king upon my holy hill of Zion." "There was a throne set in heaven, and One sitting on the throne."

LAW AND GRACE

M. C. Waldrup

—O—

The Law was given by Moses, but Grace and truth came by Jesus. John 1:17.

There is a tendency in the mind to confound the principles of law and grace, so that neither the one nor the other can be rightly understood. Law is shorn of its stern and unbending majesty; and grace is robbed of all its divine attractiveness. In point of fact, they can never be made to coalesce, for they are as distinct as any two things can be. Law sets forth what man ought to be; grace exhibits what God is. How can these ever be wrought into one system?

In the law God sets forth what man ought to be, and pronounces a curse upon him if he is not that. We want the very thing at the beginning which the law proposes to be gained at the end. How, therefore, are we to gain them? In order to do what the law requires, I must have life; and in order to be what the law requires, I must have righteousness; and if I have not both the one and the other, I am "cursed." But the fact is, I have neither. What am I to do?

The truth is, as the Apostle teaches us, "The law entered that the offense might abound." (Romans 5:20.) It was, in a certain sense, like a perfect mirror let down from heaven to reveal to man his moral derangement. If I present myself with deranged habit, before a mirror, it shows me the derangement, but does not set it right. If I measure a crooked wall, with a perfect plumb-line, it reveals the crookedness, but does not remove it. If I take out a lamp on a dark night, it reveals to me all the hindrances and pitfalls in the way, but it does not remove them. Moreover, the mirror, the plumb-line, and the lamp, do not create the evils which they severally point out: they neither create nor remove, but simply reveal. Thus it is with the law; it does not create the evil in man's heart, neither does it remove it, but, with unerring accuracy, it reveals it.

When God gave forth from Mount Sinai the stern requirements of the covenant of works, He addressed Himself exclusively to one people. His voice was only heard within the narrow enclosure of the Jewish nation; but when, on the plains of Bethlehem, "the angel of the Lord" declared "good tidings of great joy," he added those characteristic words, "which shall be to all people." And, again, when the risen Christ was sending forth his heralds of salvation, His commission ran thus, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15; Luke 2:10.) The mighty tide of grace which had its source in the bosom of God, and its channel in the blood of the Lamb, was designed to rise, in the resistless energy of the Holy Ghost, far above the narrow enclosure of Israel, and roll through the length and breadth of a sin-stained world. "Every creature" must hear, "in his own tongue," the message of peace, the word of the gospel, the record of salvation through the blood of the cross.

It is obvious that the law is neither the ground of life to the sinner nor the rule of life to the Christian. Christ is both the one and the other. He is our life and He is our rule of life. The law can only curse and slay. Christ is our life and righteousness. He became a cure for us by hanging on a tree. He came down into the place where the sinners stay—into the place of death and judgment—and having, by his death, entirely discharged all that was or could be against us, He became in resurrection, the source of life and the ground of righteousness to all who believe in His name.

Clinton, Miss.

—BR—

Dr. E. H. Cherrington says that the amount of liquor distilled in the United States grew from 123,000,000 in 1933 to 450,000,000 in 1936, the greatest amount any nation ever distilled in any one year. Can brains muddled with liquor preserve a nation from ruin?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
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This is to be used in your State Mission Week of Prayer program. It reached the office too late to be printed with other material.

THE NEED OF MISSIONS IN OUR ASSOCIATION

When we think of missions we must think of the command Jesus gave us in Matt. 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the son, and of the Holy Ghost." If we would be true disciples of the Lord's, we must be willing to obey this command; and to obey means that we must be willing to go into the lowly places where people live, and carry the gospel to them, for they will not go to our churches because of clothes, money, etc. Some one has said, "If they wanted to hear the gospel they would go to the church." My friend, that is not what Jesus said when he told his disciples to go into the highways, and byways and other places and bring them in. He said for you to go, for me to go, and if we don't then we cannot expect God to pour out his blessings upon us.

Is there any need of missions? I will let you answer for yourself. Less than twenty-five miles from my home last night in a little two room house there were over 150 people anxious to hear the word of God. Out of that host of people not one out of ten is a Christian. They have no church, no Sunday school; however, we are going to organize a Sunday school this coming Sunday, for about seventy-five promised to attend if we would help them.

In another community we found almost five hundred people without any church work, and out of this number only about one hundred belong to any church at all. We are trying to reach every place possible this year with the gospel. Our problems are workers; for the people are willing and anxious for you to come and will give you the best they have. Many of our Christian people are not willing to go into the lowly homes to win a soul for Christ, but if I read my Bible correct the man who lives in rags is just as precious in the sight of God as any one else. When you and I fail to carry the message to them, we have failed to do what God ask us to do.

The need of missions is great in every association in our state and other states, because there are family and family who have not heard the plan of salvation, not because they could not hear, but because no one has carried the message to them. Jesus said "Go." If you will go God will give you a victory. A few weeks ago we went into a home where God was not known, and after talking and praying, father, mother, three sons and two daughters accepted Christ and were baptized.

From personal experience the field is great and the laborers are few. While lost men are waiting for you to come, God is pleading for you to go. What will you do?

Rev. C. C. Carraway, Evangelist.

Dear Miss Robinson:

Instead of sending you a formal report of our camp at Camp Meridale, suppose I just write you a letter about the camp.

A county-wide Girls' Auxiliary camp was an entirely new project for those of us who were trying to plan it. When the idea was first suggested to me I agreed heartily that it would be a fine thing to do—in my innocence of such matters, failing to realize the steps that must be taken to assure the success of the undertaking.

Our main activity for G. A.'s in August is to

organize new G. A.'s in rural churches and to revive old ones which might have become inactive. We were depending a great deal on this camp for aid in this work. As a means of securing the interest of the girls in the rural churches where there was not an organized G. A. we gave each local church the name of three or four rural churches. The girls of the local churches were to write "pep" letters about the camp. These were mailed by the counselor of the G. A. to some members of each church assigned to them. The person receiving the letters was asked to distribute them among girls of G. A. age in that church. All this was done in the hope that the girls who finally received the letters would answer them. In that way while corresponding with a girl who was a member of an active G. A. she might become interested in the camp and through the camp become vitally interested in G. A. work.

We had five rural churches represented at the camp. Of course these girls were taught the manual and given every help and word of encouragement. There were six Meridian churches represented. Seventy-seven registered to stay the entire time and forty-seven visitors came out at various times during the camp.

Here is a skeleton arrangement of the camp:
Lauderdale County G. A. Camp—July 26-28—
Camp Meridale

Camp Staff

County Young People's Leader—Mrs. W. D. Cook.

County G. A. Counselor—Miss Anne Lowry.

Stewardship Instructor—Mrs. W. D. Cook.

Manual Study—Miss Anne Lowry.

Music and Recreation—Miss Olive Mae Kennedy.

Vespers and Morning Watch Services—Miss Rosiland Talbert.

Dietician—Mrs. G. P. Connell.

Bugler—Miss Jean Brignac.

Life Guard—Miss Nathalie Gunn.

Assistants from Y. W. A.—Misses Irma Lee Flynt, Sara Hargon, Charlene May.

Camp opened Monday afternoon at 3:00. The girls "set up housekeeping" and enjoyed a swim before supper was served picnic style at 6:30. The vespers service was out under the trees right after supper. The night program at 7:30 included two playlets: "The Road to a Radiant Life," and "The Tale of the Tithe." Of course the G. A. girls took the parts in the plays. We planned these plays for the first night's program as an introduction to the two study classes to be conducted during the camp.

Tuesday night's program was varied. The G. A. hymn was presented in pantomime under the direction of Miss Irma Lee Flynt who worked willingly in the various activities of camp. A model initiation service was given by candle light. The old stunt about the "human" Ford whose tires collapsed and whose whole anatomy eventually fails to function was revived as a means of creating further interest in the G. A. house party at Blue Mountain in October.

The outline of camp activities for Tuesday and Wednesday were similar in arrangement—yet every minute of camp seemed different from all others.

The impressive services of the day were the morning watch service at 7:00 in the morning, the vespers service immediately following supper and the friendship circle just before bed time.

The girls seemed to be really interested in their class work. Mrs. Cook, who taught the Stewardship class, has prepared sets of ques-

tions taken from the book "Stewardship in the Life of Youth." Each girl in the class was given a set of the questions. The girls with the help of Mrs. Cook and their group counselors worked out the answers to the questions both in the actual class period and during free time.

Those taking the manual class made illustrated note books—copying into them the basic points of study from the manual. Twenty-three girls received seals in the manual class.

We can't say enough good things about Mrs. G. P. Connell. Her official capacity was that of dietician. But as some one said, "There's inspiration for workers in classes, but in the kitchen it's all perspiration." Of course there was a camp cook but Mrs. Connell certainly did more than her share of the work.

We were fortunate enough to secure the person who I thought was most capable of leading our closing consecration service Wednesday afternoon. Mrs. J. H. Street, my ideal of what a young Christian woman should be, came out and talked to us. I am sure that every girl there will be a better girl because she heard Mrs. Street's message. It seemed as if we could feel the presence of our Christ closer to us than ever before.

This camp was an experiment. But we had to have a beginning somewhere. As a result of this one we feel that we will be more capable in making plans for a really good camp next summer. We plan to extend the next one over a week's time—Monday and Tuesday for Junior G. A.'s; Wednesday and Thursday for Intermediate G. A.'s; Friday and Saturday for Y. W. A.'s; with Business Girls' Y. W. A. coming out for Saturday night and Sunday. That will require starting over the next week to include the R. A.'s.

Aren't people grand—to give so willingly and untiringly of their time, talent, and money so that girls can be brought closer together and closer to God through a camp of this kind.

Through their contributions to this camp many people found their stewardship. We can not measure the success of such an undertaking by numbers but we believe that all who had any part in it are glad that such was their privilege.

Anne Lowry.

JUNIOR GIRLS' AUXILIARY CAMPS

It is always interesting to "take stock" and particularly in this case, when we are looking in retrospect at these fine district camps for our junior girls. With two exceptions these were under the district young people's leaders and in these two districts, we are without leaders at the present. There were more than four hundred Junior G. A.'s and their counselors in these eight camps. In several cases the attendance was smaller than expected because of the polio epidemic. Besides the many local counselors, college girls and helpers, we are indebted to our president, Mrs. Ned Rice; corresponding secretary, Miss Frances Traylor; field worker, Miss Evie Landrum; Mrs. Rosalie Mills Appleby, Brazil; Mrs. W. C. Tyler, Blue Mountain and others for their gracious service.

Camp Directors

Attendance

Dist. 1—Mrs. G. A. Carrothers, Jackson.....	36
Dist. 2—Mrs. J. A. Murphy, Rosedale.....	72
Dist. 3—Mrs. Bert Ebeling, Como.....	61
Dist. 4—Mrs. Silas Cooper, Tupelo.....	34
Dist. 5—Mrs. Lester Brown, Kosciusko.....	15
Dist. 6—Mrs. J. H. Street, Meridian.....	125
Dist. 7—Mrs. L. G. Gates, Laurel.....	40
Dist. 8—Edwina Robinson, Jackson.....	38

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

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Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

For Sunday, Aug. 29 GOD PROHIBITS INTEMPERANCE

Texts: Leviticus 10; Proverbs 31:4, 5; Isaiah 28:1-8; Romans 14:21.

Introduction. It is a trite saying that intemperance in drinking is only one form of intemperance, and that there are other forms as pronounced and dangerous as this. Nobody disputes this statement. Why, then, keep blasting away at this one form of intemperance? Why not go after intemperance in eating and in speech? In other habits of vicious indulgence?

It is answer enough to say that overindulgence in strong drink has been through all the milleniums the form of intemperance which more than any other has led men to the devil not only of itself, but in the formation of other intemperate habits as well. When have men most often made gluttons of themselves? When have they been drinking at the same time. When have men indulged the gambling habit to the ruin of their families and to the impoverishment of themselves? Again the answer is, when they are foolish from the effects of strong drink? When have men committed crime largest measure and in most harrowing forms? The same answer holds. When have the restraints of decency been relaxed so that young women fell into sexual vice and thence into every other form of sin and crime? It has been when those poor foolish ones have been seduced through drink to relax the care with which they have been taught to guard the jewel casket of their maiden purity. Indulgence in strong drink has wrecked more homes, incited more quarrels, and broken

more hearts than any other factor in the world.

We have recently seen in print the statement again that the hospital and the bar room stand together. That always has been true. And precisely because the drink habit is the fecund mother of all crime the teachers of men have blasted away at the drink habit as though it were the only one. If men and women can be won to forsake strong drink dozens of other problems of the Christian social worker will disappear.

In the lesson of today we find that God prohibits strong drink to the leaders in religion, to the leaders in politics, to the citizens in their private capacity, and to the members of the Christian churches. I. God Prohibits Drink to the Leaders in Religion. (Lev. 10).

No man can worship God with the whole mind, heart, soul, and strength when while the mind and heart are befuddle and the soul and strength have been doped and sandbagged by strong drink. Paul directs the Christians at Ephesus not to be drunken with wine, wherein is riot, but to be filled with the Spirit. And this very language implies that there is no room in the drink-crazed heart for the Spirit of the living God. Maybe we had better turn that statement about and say that there is no room for the effects of strong liquor in the heart that is filled with the Spirit of God.

Anyhow, those who lead in the religious services of a people do well to keep their bodies within bounds by keeping their minds free from the false stimulation of alcohol. You instinctively recognize the force and righteousness of this prohibition. You would not want to listen to a sermon however good preached by a man whom you knew was at the time under the influence of alcohol. You would not go to a church to listen to music made by a drunken organist or to songs sung by a drunken choir or to a prayer led by a drunken deacon.

II. God Prohibits Drink to the Political Leaders of a People. (Proverbs 31).

Here God is saying that those in authority in the state are to keep themselves free from the influence of strong drink. I know that the claim is sometimes made that certain great men were at their greatest when under the influence of strong drink. To me it appears that a claim of that sort comes very near to calling the Almighty a liar to His face. He has set His prohibition against officers indulging in the drinking of alcoholic liquors in language which says that they are not to do it.

Of course it has its meanings to the effect that the officer stands in a representative capacity and that his conduct is in a very real sense the representative conduct of his people. Again, the officer who drinks or allows those under his immediate authority to drink while in the discharge of their duties subjects himself or them to a strong temptation to become the tool of the whiskey interests.

The drunken judge will sooner or later bend the straight demands of justice to fit the needs of the

whiskey crowd. Drinking lawyers will do the same. I knew a district attorney who was said to have his bootlegger in every county seat in which his duties led him to hold court. The people of his district lost confidence in him and replaced him at the next election, and he died insane, a pitiable victim of wild excess.

There may be exceptions now and then, but this indictment nevertheless stands. I have recently heard a report to the effect that the sheriff of a certain freely discussed county in this state was drunk with a number of the employees of his office on a recent Saturday. The charge that the sheriff was drunk is freely made, and the charge that he has sold out to the bootleggers and operators of dives in his county is freely made, so that the citizens of the county have a feeling of shame when strangers speak to them of their county in such manner as to betray the fact that the condition in the county is a matter of common report beyond the county's borders.

Any political unit whose chief officials are drunkards has cause for great shame and humiliation. And this holds whatever the size of the political unit or its importance. Because God instituted governments among men for their good, the sobriety of the opposite of the officers in any state or subdivision of a state are matters of grave concern to God. That is the reason that He utters His prohibition against the indulgence of state officials in the habit of drinking.

The reason God gives for this prohibition of strong drink to the officers of the government is, "Lest they drink, and forget the law, and pervert the justice due to any that is afflicted" (Proverbs 31:5). There is not a man in ten thousand of those who want justice who does not have a feeling of uneasiness and uncertainty when he learns that he must look for justice at the hands of a habitual drinker. Even drunkards will themselves have more confidence in the rulings of a sober judge than in the rulings of one who is known to be a habitual drinker. Even those who themselves get tipsy suspect other tipplers of being venial, willing to see justice for a price.

III. God Prohibits Drink to the Citizens of a Country. (Isaiah 28:1-8).

Here is the prohibition of God against the use of alcoholic drink by the citizens of His chosen land. Those are His chosen people, elect unto a splendid function in the history of the race. His prohibition in this passage is in two parts, one for each of the divisions of His people.

(1) The Ruin of Israel. Vv. 1-4.

The northern kingdom comes in for the first word. "Woe to the proud crown of the drunkards of Ephraim" (Isa. 28:1). He directs our thought at once to the people of the northern kingdom, and calls the people of it "the drunkards of Ephraim." With a few bold strokes He describes the northern country. It is a land of fat valleys with its fine capitol city sitting upon a hill and overlooking the valleys which

slope away from it. The land is a goodly land literally flowing with fatness of vineyard and field and flock. The people have waxed wealthy, but they have not remained true to God. They have gone away after every form of intemperance, and especially that which roots itself in ungoverned indulgence in strong drink.

The language, "The proud crown of the drunkards of Ephraim," may mean the crown of flowers which was frequently plaited at the Bacchic revels for the head of the man who was able to sit up when all the other guests had sunk under the table in a state of stupor from drink. The king of the festival was the one who could drink the most and carry it. This man's crown of flowers was a fading, worthless crown, purchased at all too great a cost in the things which were and are most worthwhile.

(2) The State of the Land of Judah. Vv. 5-8.

He turns to Judah, "the remnant of the people," to extract from their condition and practice what comfort may be had therefrom. When the enemy from the northeast shall spoil the northern kingdom and lead their people away into captivity, the heart of the Eternal shall take comfort in the people of Judah, and they shall be a comfort to Him not only, but a comfort as well to the people of God everywhere. The people of the northern kingdom will surely be overthrown, and the cause of their overthrow shall be the fact that they forgot their God and lived in response to the clamor of their appetites for drink. With that great people in ruins the Lord will devote Himself to the care of the people of Judah. In Judah is to be found judgment and justice which have fled the northern kingdom. Jehovah shall be to these people their crown of glory. Not yet will they so far forget God as to make His name a by-word and a mocking while the crown as the man of greatest worth among them the one who can gulp the most wine and still walk. Jehovah shall be the crown of glory of these people and they shall look upon Him as being their own peculiar treasure and glory.

But there are those among them who shall also drink to sottish stupidity. Get the disgusting picture of men reeling and staggering with strong drink. And the picture is all the more revolting when we see that they are the religious leaders who thus reel and stagger. They drink till sitting at their tables they vomit upon their banqueting boards, and sink down into insensibility beneath tables which they have made filthy with their drunken vomit.

Here is God warning a nation that the drunkenness of its leaders has brought its foreign conqueror (Continued on page 12)

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SHORT CREEK

The second baptismal services, Saturday morning, August 7, at 8:00 o'clock, was a fitting climax to the glorious revival held at Short Creek church. There were five additions to the church—all for baptism.

Rev. J. D. Walker, pastor of the Center Terrace Church of Canton, in his quiet impressive way, delivered the evangelistic soul-winning messages. The church feasted on the word, and was truly revived. There seemed to be a great Christian fellowship and love for one another created in our church members. We pray he may be blessed in his chosen work and continue doing great work for the Master.

The singing was led by A. F. Kersh of Lena, Miss., who did a most excellent work, not only with the choir but with the juniors as well. The choruses he taught these little ones will remain in their memory and influence their lives. He is a great singer as well as leader and the solos he sang stirred every heart.

Our pianist, Miss Adelle Martin, faithfully cooperated with the singer in every way and we feel God has blessed us with so talented a young lady. Much appreciation is due Mrs. Wesley Everett, Mrs. Morris Breland, Miss Doris Taylor, Miss Adelle Martin, Miss Ruby Kinnison and Miss Agnes Ellzey for the special songs they sang.

Our pastor, Rev. Chas. McKay, through his faithful untiring efforts helped make this revival a success. He, in his earnest, sincere way visited among his flock and watched over them as a good shepherd would his sheep. In the year he has been with us, we have all grown to love him, and we feel that in securing his services, we not only have a great preacher, but a man of God who will lead us in the way of truth and righteousness.

We pray God's richest blessing on him as he continues his work in our church. We feel this revival will be permanent.

—A Member

—BR—
**MRS. LIZZIE GEORGE
HENDERSON**

Today our church bows its head and half-masts its flags because of the departure of our great leader, Mrs. Lizzie George Henderson. No eulogy, no flowers can adequately express the devotion we bore her and the holy love with which we surrounded her. But it is sweet to know that in the long years to come we can look back upon her memory with pride; that we can tell others of her great talents, her indomitable integrity of spirit, her divine generosity, her constant walk with God and the high esteem in which she was held by the people of every race, condition and color. Such a memory, although darkened with the great sadness of her going, cannot fail to give to all of us a purpose and a consecration and beauty which will make our lives faithful, obedient, loving and tender.

Yours very sincerely,
E. J. Caswell

FIVE GLORIOUS WEEKS

I've just completed five weeks preaching in Amite County. On July 11 we began at Amite River. One man gave a \$25.00 check for missions at the close. July 18, with brother Pope and the Berwick church. Brother Pope is doing a faithful work over a large territory in this association. July 25, it was our pleasure to go for the second time to be with brother Page and his people at Tangipahoa. August 1, we were at Zion Hill. Bro. and Mrs. Ivy Butler of Liberty had charge of the music and rendered good service. August 8 we were at New Zion.

In all these meetings the attendance has been good and Christians have shown a concern for the lost. Some nights as many as 75 would meet in group prayer meetings and then we'd go to the service and God would bless us by saving souls. Most of those who trusted Christ were men and boys. God has been good and we've enjoyed the summer.

Pray for us in the work here.
C. W. Thompson

—BR—
BACCALAUREATE ADDRESS

Dr. Anderson, who is a member of the Board of Trustees, in discussing the progress of Blue Mountain College with friends, stated that Dr. Lawrence T. Lowrey had completed his twelfth year as president of Blue Mountain College. "Most of this time the nation was passing through the worst and most extended season of economic depression in its history," Dr. Anderson said; "however, President Lowrey guided the college through this entire period in a highly satisfactory way." He further brought out the fact that since the beginning of Dr. Lowrey's incumbency the endowment fund had been increased from nearly nothing to \$300,000.00; one of the best college administration buildings in the state erected; Whitfield, a splendid fireproof residence hall, and a new dining hall completed.

"However," Dr. Anderson concluded, "Blue Mountain College needs additional endowment. An effort to secure it will be started as soon as advisable after the meeting of the Mississippi Baptist State Convention in November."

Summer Convocation graduates are Blanche Armstrong, Shannon; Margaret Sale Berry, Booneville; Thelma Browning, Hernando; Nell Crews, Meridian; Willia Frye, Blue Mountain; Willida Gossett, Ripley; Mary Ellen McLemore, Union; Frances Owen, Louisville; Lily Mills Pirkle, Tuscaloosa, Ala.; Oleta Rutherford, Chalybeate; Hazel Speck, Blue Springs; Elinor Shirley Stokes, Guntown; Eloise Vinson, Guntown; and Lois Gigington, Dumas.

—BR—
Miss Mary Dale of Prentiss, who graduated from Blue Mountain College in 1936, sailed from New York August 11 for Puerto Rico, where she has secured an appointment as teacher of English in one of the schools of this country.

OCEAN SPRINGS

On Thursday, the twelfth, we closed our sixth series of meetings since I became pastor here. This time it was what I was pleased to call a "Cooperative Meeting." A meeting at our church but in the interest of the spiritual uplift of the town and this section of our state. The preaching was done in such an interesting, strong, clear way, that this was largely accomplished. Our son, John E. Jr., did it, and the people say that it was done well. The last morning service had more than sixty present. Last evening, the closing service, filled the main auditorium, plus some in the Sunday school annex. The singing as led by Mrs. Nissen, choir director of large churches in other days, was excellent. A choir from all the churches sang to the spiritual uplift of the attendants. Several await baptism. We were blessed by the presence of Secretary Wilds and family, Dr. and Mrs. F. M. Purser, Dr. and Mrs. A. G. Moseley and son, Pastor and Mrs. G. C. Hodge and others.

J. E. Barnes, Pastor.

—BR—
GOOD HOPE AND PROGRESS

Our revival meeting started at Good Hope, Perry County, on Friday night before the fourth Sunday with brother T. S. Entrekin, of Purvis, doing the preaching and brother Paul Mattox leading the singing.

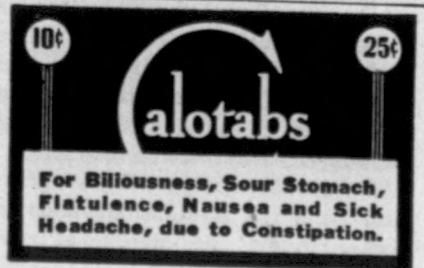
Brother Entrekin has regained his health sufficiently to preach with the same vigor and force of former years. He has pastored the church for five years in the past, so it was wonderful to see how the people, both saved and sinners, loved the blind preacher and an inspiration to again hear this old saint deliver God's message so directly given by the Holy Spirit. The church seemed greatly revived with twenty additions to the church.

We have just closed our meeting at Progress, brother P. G. Harper doing the preaching. There were no additions, since almost all of age had already joined, but the church enjoyed brother Harper's preaching greatly and all seemed to regret for the meeting to close. Brother Harper greatly endeared himself to the church and community.

T. W. Hembree

—BR—
"Have you ever seen anything that seems to grow with such leaps and bounds?"

"Yes, the children in the apartment above."



OAK GROVE

Oak Grove Church in Scott County has just closed a very successful revival under the leadership of Pastor W. S. Landrum, assisted by Rev. C. Z. Wells of Alabama. The pastor did the preaching to fine crowds in a splendid way for three days, after which illness caused him to leave brother Wells in charge. Nine members were received and baptized the last day. The entire community derived many spiritual benefits and experiences from this annual revival.

—BR—
W. L. PACK

Deacon W. L. Pack, who had been ill for more than a year, crossed over the great divide July 31st, 1937. He had been a resident of Laurel and a deacon in the First Baptist Church for a score of years. Endowed with the gift of leadership and possessing a dynamic personality, he loved his church and pastor and filled his place well. A good father and husband, a faithful deacon, a splendid citizen and a loyal friend. Our hearts go out in sympathy and love to the family and friends.

His pastor,
L. G. Gates

—BR—
IT PAYS TO TITHE

I am in ill health and draw a small sick benefit from an insurance company. I have to take a rather expensive medicine which takes up about one-third of my income.

I decided I would tithe this year, so when my check came I gave a full tenth to the Lord. About one month later the cost of my medicine per year was reduced one and one-half times the amount of my tithe.

I also get a great deal of satisfaction in knowing that I am helping to carry on the Lord's work.

Evan Baker

—BR—
A prominent motion picture executive recently made a speech before a woman's club. In the course of his remarks, he said, "We are literally scouring the country for new films."

A voice in the audience interrupted: "Why don't you scour some of your old ones?"

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ROBERT L. HENDERSON

ROBERT L. HENDERSON
AT CENTRAL

Friday evening
Robert L. Henderson
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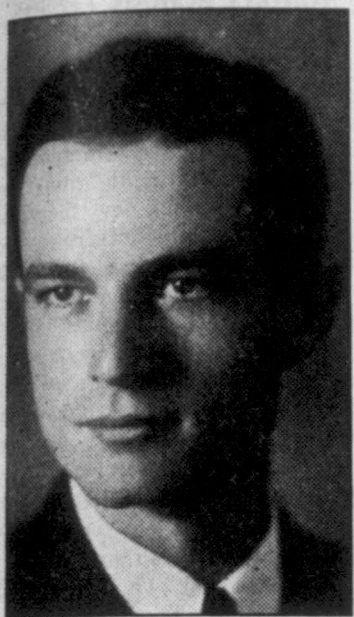
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ROBERT L. HUGHES

**ROBERT L. HUGHES ORDAINED
AT CENTRAL CHURCH
McCOMB**

Friday evening, July 23, Rev. Robert L. Hughes, pastor of the Navilla church, was ordained to the full work of the gospel ministry at the Central Baptist Church, McComb, Miss., where he is a member.

Brother Hughes is a native of McComb, and is a student at the Southwest Mississippi Junior College at Summit, Miss. On completion of his work at the junior college he plans to go to Mississippi College for further training. He is now serving the Navilla church full time.

The ordination was a very impressive service. The program was as follows:

Invocation—Rev. J. H. Page.
Songs—Congregation.
Prayer—Rev. J. Price Brock.
Scripture reading — Dr. J. W. Mayfield.
Duet—Misses Ruby and Maggie Jacobs.
Ordination sermon—Rev. Fred B. Bookter.
Ordination prayer—Rev. W. A. Gill.

Laying on of hands—Presbytery.
Charge to the minister and presentation of Bible—Rev. J. B. Quin.
Benediction—Rev. A. E. Pardue.
Rev. A. E. Pardue served as master of ceremonies. Rev. Bookter delivered a very fitting and appropriate ordination message using as his text Acts 26:16: "Arise and stand upon thy feet: for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou has seen and of those things of which I have appeared unto thee." The Central Baptist Church presented brother Hughes with a nice Bible and an ordination certificate beautifully framed. Large crowds attended the ordination services.

—BR—

Nit: "The rattler struck with mathematical precision."
Wit: "Mathematical precision? Why it must have been an adder."

—BR—

Old Lady (visiting state prison): "I suppose, my poor man, it was poverty brought you to this."
Counterfeiter: "On the contrary, mum, I was just coining money."

**NESHOBA COUNTY
D. A. McCall**

Closed at Laurel Hill last night with twenty-one additions. Had some high hours under the hand of the Lord. This church presents a great opportunity. Mrs. Chas. Treadway and others led in a V. B. S. the week before with great success. Brother H. D. Hawkins led devotionals.

Please pray for our county-wide revival, brother Bryan Simmons preaching and O. U. Rushing singing. They come at the invite of our association and not merely at the request of an executive committee. I happen to know for I made the suggestion in the association that we get brother Simmons, etc. They are in beat 5 this week, beat 4 next week, then beats 2 and 3 and close out the last week of August in beat 1 at our church with three services Sunday, dinner provided by Philadelphia, and then they go out to other churches during the week in all day services and have evening services back at our church.

Pastor J. W. Burnette truly has pastored the whole work as moderator of our association. He left his meeting at Madden one morning, driving all over one side of the county to get a location established in one of the beats. He is assisted by other pastors as, brethren Kitchens, Barham, Davis, Sansing and others. The laymen are also co-operating in a great way. I feel it only fair to say that the nominating committee suggested brother W. W. Jones, our Sunday school superintendent, a deacon and B. T. U. leader as chairman of the executive committee. Some of us felt it not best to further load him with responsibility so having other good material I nominated brother W. D. Cole. Both of these brethren and many others are loyally standing by the work.

Our own great growing church is giving 100% cooperation in systematically going out to the services in the other churches.

The fifth Sunday of August will be county day down at the pond here in Philadelphia with two outdoor services, dinner on the ground and a great baptismal service. A half hundred candidates are already waiting the ordinance and the meeting is just starting.

The writer enjoyed a week with the saints at Dixon—result in part, seven additions. The opportunities here are limited but the people splendid.

Next we went to Pastor J. W. Burnette and his folks at Madden—fourteen additions. They have just gone in a nice new brick building and they overflowed it regularly. They are growing and that makes the heart of any pastor happy.

The next week was spent at Harmony, a small church near Philadelphia, where we received fine treatment at the hands of the folks but regret to report no additions.

Next week we go to Dr. Bill Day at Collins, then to Farmhaven, then to Pastor B. W. Hudson up at Memphis and come back here for the final week of the county campaign.

LINWOOD, NESHOBA COUNTY

Pastor Montie A. Davis preached, assisted by Prof. Carney E. Smith who led the singing and by Mrs. Arvis Nicholson pianist and Miss Omega Nutt of Lena. Congregations were splendid, and in the evenings the house overflowed. The Spirit of the Lord was present from the beginning. There were 38 received for baptism and one by letter. Members prayed, worked and read the Bible. There were 2,494 chapters read.

On Thursday morning a "Twice Born Service" was held for over 60. They greatly enjoyed it; some being present who had not been in years. They were asked to tell when they were born and when born again. Oldest present were Mr. Will Shepperd 83 and Mr. Geo. Barrett 82. Mrs. Della Walton 77 was the oldest woman. She and Mr. Jim Webb had been Baptists for 65 years. Twelve present were over 70. Old songs and tunes were used, some without the piano.

The junior choir was of the best, starting with about 40 and ending with 96. Nearly all of these were one hundred per cent givers.

May we not only boost our meeting but live each day closer to our Lord Jesus Christ.

—A Member.

—BR—

**"NEW TESTAMENT
EVANGELISM"**

"New Testament Evangelism In A Modern Church" is the title of a splendid little book by W. L. Muncy, pastor of the Savannah Avenue Baptist Church, St. Joseph, Mo., and a graduate of the Baptist Bible Institute. The volume is intensely practical and helpful, setting forth in nine chapters how New Testament principles and methods actually worked in his own city church.

Dr. Edgar Godbold, noted Mississippian, now secretary of Missions in Missouri, wrote the introduction. In it he said: "While the author does not berate the periodic revivals of protracted meetings or other forms of mass evangelism he does show to our satisfaction that every church should have a continual effort to win lost souls and lost lives. The methods he uses in his church will always fit any condition, new or old. We can no longer depend on revival meetings that result only in a large number of professions of faith. Bible evangelism includes every day of the year, every member of the church as a soul-winner. Let me commend this little volume to every pastor, Sunday school officer and teacher, B. T. U. director and leader, W. M. U. and brotherhood worker and also

Do you who read these lines pray? Of course Record readers pray! Please pray for us in this work. "O Lord revive Thy work."

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to every member of every church who is anxious to see lost people won to Christ and His church more firmly established."

The price of the book is sixty cents. It can be ordered from the author, W. L. Muncy, care of Savannah Avenue Baptist Church, St. Joseph, Mo.

B. L. Davis

Brookhaven, Miss.

—BR—

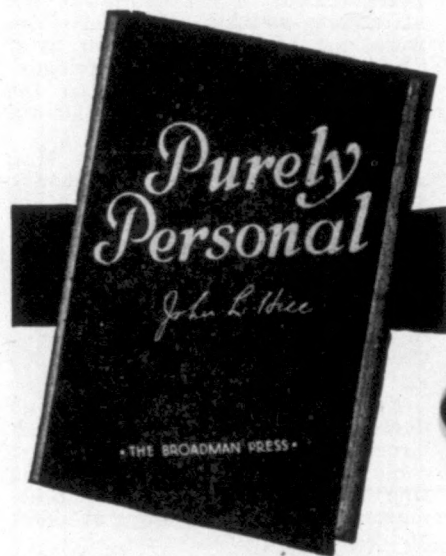
ECHOES OF THE ASSEMBLY

—O—

"For the past two years it has been my privilege to attend the Pastors' Conference held each July at Hattiesburg in connection with the Baptist Assembly. Not often does the busy pastor have the privilege of sitting down and talking with such successful pastors as Dr. John Huff and Dr. Wallace Bassett. But such was the privilege of the few pastors in attendance upon these meetings during the past two years. Valuable suggestions, wise counsel, practical information, sympathetic consideration of pastoral problems, and many other phases of our work, form a part of these informal meetings held each morning during the Assembly. I could wish for every pastor in the state the privilege of attending these conferences each year. Plan to meet us in Hattiesburg in 1938."

E. H. Westmoreland

Leland, Miss.



**PURELY PERSONAL
John L. Hill**

Many requests have been received for this publication. These are Doctor Hill's own selections of "Purely Personals" which have appeared in the *Baptist Training Union Magazine*. To read them is like sitting by the author's side as he speaks direct from his heart.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Julia and I had another nice outing yesterday. We drove into town to the city auditorium, to which I have gone with her twice to a great flower show, that I told you about. This time we were going to a bazaar, held by the ladies of several city churches. This was a Dutch bazaar, for the benefit of the Beth-El Hospital. The women who took part in it, and there were hundreds of them, I think, were dressed as the ladies do in Holland, across the ocean, and they were very attractive. Long and full blue skirts, with bodices of the same color, with great, triangular, ruffled collars, white, as were the majestic, high-standing caps which crowned the proud ladies' heads. All around the spacious room were booths trimmed in blue and white and many vases of varied colored tulips, and in these booths were sold everything you can think of, from fetching aprons to groceries and writing paper and flowers! Besides this, there was a "style show," in which young women walked, one at a time, across the long stage of the auditorium, dressed as fashionable people are going to dress in the winter. No, I'm not going to tell you much about that, for almost the only thing that stayed with me was that black was going to be greatly used. After this, we sat down at four-person tables and had a tempting lunch. After this came another tour of the booths and the purchases of a few more of the attractive articles offered, which were not high, either. Soon after this, our "gentlemen friends" came for us, and it was "to the greenwood, to the greenwood," out in Pinegrove.

And now for some letters. Mrs. Austin comes first, or thereabouts, and as usual sends her dues. She also sends appreciative words about the work of our page, and for both of these we thank her. Hulén Simmons sends us a dollar for the orphans and Miss Mixon. I asked him to be a member of the Children's Circle, and he is entitled to be. We all want him to be, don't we?

Ernest Clark sends his J. L. Club dues, according to his habit. I wish Ernest and some of the rest of you could be out here for awhile in this fine mountain country. The thermometer in my window was at about 56 degrees early this morning.

Mrs. M. F. Phillips has celebrated her 91st birthday, and sends us \$1.00 as a thank offering for the Lord's goodness to her. She never forgets that. I think there is a little message in her letter for some of you: see if you can find it.

Ruby Faye Haire explains to us why she has no trouble sending dues from Vardaman from J. L. Club No. 20, which club was organized in another town. These family clubs show a great deal of interest in our work. I am thankful for them. This is the last letter for this week.

Love to every one of you, from,
Mrs. Lipsey
Pinegrove, Broadmoor,
Colorado Springs, Colorado.

THE PARABLES OF JESUS

4. The Hidden Treasure and the Pearl of Great Price.

Matt. 13:44-46

These two stories teach the same thing, with differences as to circumstances. The lesson is the great value, the exceeding preciousness of the Lord Jesus Christ. The first one, the Hidden Treasure, seems to refer to a poor man, who one day while walking in another's field, found hidden there a treasure perhaps long hidden from any eye. We are not told what this treasure was: it might be, a small bag of a few diamonds or rubies, a sack of gold nuggets, a container full of

coins of long ago. It matters not about that: it is very valuable, and this man wants it. So he covers up the treasure, and goes away to find some way to buy the field. It is not a part of the story to say whether this was right or wrong, our chief idea is that this man realizes how valuable this accidental find of his is. He may have thought it was not the property of the owner of the field, having been hidden there long before the owner's time. This is as it may be, and not our concern in the story. But the finder hastens away, rejoicing because he has found it, and gets together all the little property he has, and sells it and buys the field. He knows that with the treasure buried in it, it is worth far more to him than all he had. So he is happy.

The second story tells us of a jewel merchant, whose business it is, or part of it, to go about looking for valuable gems to buy. He is a seeker of them, in which he differs from the man of the hidden treasure, who found his accidentally. When this merchant found one very expensive pearl, he knew it was worth the price, for he had been trained in such values. So he, also, went away and turned all his property into money and paid all his money for it, and was satisfied. This shows us how very valuable a pearl may be.

Last week, I gave a little girl a small five-strand necklace of what we call pearls. She said, "Are they real pearls?" and I said, "No, indeed, I could never buy real pearls." But this that the jewel merchant bought was a real pearl, and cost a great deal of money.

Now let us see what these two stories together show us: both of these men found very costly treasure, and each one realized its great value, and was willing to put into it all that he had. The Lord Jesus Christ, with His love and sacrifice for us, was, and is, the most valuable gift ever made to earth. We must be willing to sacrifice for it everything that we have and to let nothing prevent us from accepting this precious gift. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke 14: 33.

—o—
Taylor, Miss.,
August 2, 1937.

Dear Mrs. Lipsey:
I am sending my Jeannie Lipsey Club dues for August, one dollar. I'm wishing you great success in your Christian work. Everything we can do is a very small mite, considering what Jesus did for us. What could be greater than one giving his life for us! Pray for our W. M. U.

With love,
Mrs. Austin

But Jesus said, "She hath done what she could," and we must try to do as well. Thank you for the dues and the letter.

—o—
Brooklyn, Miss.,
August 3, 1937.

Dear Mrs. Lipsey:
I am not a member of your club, but I have a little money to send you.

You will find enclosed one dollar (\$1.00), fifty cents goes to the B. B. I. girl and fifty cents to the orphanage.

I will be 9 years old August 10th. I go to Sunday school every Sunday.

I have enjoyed my vacation so much. I especially like to go swimming and play ball.

I wish you and your club much success.

Hulen Gene Simmons
We certainly appreciate your sending us, Hulén, this money, so

much needed for our two causes, and thank you for it, and for dividing it as you did. Won't you be a member with us? You are entitled to be by writing us a letter, and also by your gift. When you write us again, will you tell us if we got your name right? Occasionally, we don't.

—o—
Star, Miss.

Dear Mrs. Lipsey:
I am just a little late this month but here I come with 70 cents for J. L. Club No. 16 dues. I hope they will be larger next month.

Love to all my circle friends, I am

Sincerely,
Ernest Clark

You are not so very late, Ernest, and we are so glad to have your letter and dues. Tell Beryl I would be glad to have a letter from her: has she taken another trip lately?

—o—
Walnut Grove, Miss.,
July 28, 1937

Dear Mrs. Lipsey:
Here I come again with my birthday offering. I am sending \$1.00, but am only 91 years young and can still go to church, day and night, for a week at the time and then not get as tired as most of the young people. We had a revival meeting at my home church (Midway) last week; our pastor, P. D. Bragg, did the preaching and he did do such wonderful preaching. He preached right from the Bible and was so plain that any child ought to be able to understand. I mean for 91 cents to go for the orphans and the balance go for the B. B. I. girl. I just can't see why as many Baptists as there are, why we don't have more of the children to send in their contributions. It is such a good way to get children interested in the orphans.

Mrs. Lipsey, I know you get lots of happiness out of your good work. I want you to remember me in your prayers, that I be of use to my Lord as long as I live.

Hoping to meet you at my home church (Midway) for the association Friday before the third Sunday in October. Be sure to be there. Lots of love to you and all the children.

Mrs. M. F. Phillips
So glad to hear from you, Mrs. Phillips, and to get your valuable birthday gift, which has been divided just as you say. I wish we had more birthday offerers, but we have a good many. I wouldn't part with what we have.

—o—
Vardaman, Miss.,
August 5, 1937.

Dear Mrs. Lipsey:
If you remember, Club No. 20 is a family club. The members are, Vancile, Joel and Jean (a twin brother and sister) and myself. You can understand how Club No. 20 came to Vardaman. Enclosed find our dues for August.

School will start the last of this month. I am very anxious for it to start. I have learned the names of my teacher and some of my class-mates. I think I am going to enjoy working with them fine.

I wonder how the girls and boys have spent their vacation. I have been quite busy: I have been taking expression and have read lots of good books.

Your loving friend,
Ruby Fay Haire

Well, Ruby, your explanation of the J. L. Club No. 20's removal to Vardaman is entirely satisfactory. I never understood it before. And I'm glad to have it just as it is. We are grateful for the dues.

—o—
Student: "Has not fortune ever knocked at your door?"

Beggar: "He did once, but I was out. Ever since, he has sent his daughter."

Student: "His daughter, who is she?"

Beggar: "Why, misfortune, of course."

SUNDAY SCHOOL LESSON

(Continued from page 9)

to its borders and that the conqueror will not spare but will work ruin to those who have through their intemperance brought ruin upon themselves proving by their conduct that they are not fit to enjoy the favor of God and not worthy to retain their positions of leadership among the peoples of the world. And intemperance has wrought them all their lives. They have turned after other gods and have forgotten Him who had commanded them to be sober.

In the case of Judah He is holding before them the case of the nation which has pursued a path a bit less crooked than that of the ruined people. They shall endure as the chosen of God till their appetites shall shame them and their indulgence in the thing forbidden shall degrade them to the brutish level of those who have already gone to ruin through their indulgence of the same excesses.

IV. God Prohibits Strong Drink to the Members of His Church. (Romans 14:21).

In this verse is set forth an important principle of action which a Christian can ill afford to disregard—to wit, a regard to our influence, which will often enable us to decide the right or wrong of things in themselves, possibly indifferent or innocent. So far as ourselves are concerned, we may safely and rightly indulge in certain practices or habits; but when we know or even suspect that such indulgence is hurtful in its influence on others, it then becomes to us a sin against God and man. Under this rule of action we may determine the rightfulness or the moral impropriety of participating in the so-called "worldly" amusements of our time. There are certain habits indulged in by certain Christians which can not be placed among the things morally indifferent and innocent; because the practice of them is hurtful in its influence upon others.

—BR—

B. T. U. ATTENDANCE AUG. 22

Jackson, First Church	100
Jackson, Calvary Church	115
Jackson, Davis Church	66
Jackson, Parkway Church	30
Jackson, Northside Church	95
Clarksdale Church	110
Vicksburg, First Church	84
Newton Church	121
Indianola Church	91
Springfield Church	64

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Baptist

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OXFORD

Sample paper study of

"Winning Others"

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Sample paper written during the study of

"Winning Others to Christ"

Ackerman, Miss., July 11-16, 1937.

Give approach, contact and plan for winning someone to Christ, whom you know:

I. Approach.

John is a highly educated young man, having degrees from several universities and is now studying music in one of the finest conservatories in the United States. His home is one of the most modern type. His mother was very ambitious socially, thus neglected him through constant entertaining. He grew up regarding things of the world as a matter of fact—everything fell into one category. If they pleased him they were right. His greatest interest was in music—for the organ. One day he sat playing Handel's "Largo." I slipped into the room to talk to him about Christ. He had a wonderful personality but something seemed to be lacking.

II. Contact.

Thus as his fingers slipped from the stops of the great organ to the first manual his eyes burned brightly. Of all the music that he loved "Largo" and Handel's "Hallelujah Chorus" from the Messiah, stood out. He could not explain why. His playing was for melody only and he could not explain why. I attempted to make an explanation of Handel's last compositions.

III. Plan.

Handel, all through his life, was deeply religious. So as death approached him he was stirred by an intense fervor to leave something immortal behind him. Thus, he poured out his last breath and today the world sings the wonderful "Hallelujah Chorus" and plays the immortal "Largo." John now saw why these compositions stirred him so deeply—because a dying man breathed his last breath into them. Then going back to the birth, life and death of Christ, I tried to tell him that Christ breathed his last breath hanging from a cross that sinners throughout the coming centuries might live. All that he needed was to repent of his sins and believe that Christ's last breath was more melodious by far than Handel's.

Later John played the organ for the whole of the "Messiah." He had caught a vision of Christ. As his fingers played over the keys and his feet controlled the pedals, the great organ breathed with life and a fullness that he had never known.

Today, John stands as one of the finest church organists in the United States.

Editor's note—This study course at Ackerman was taught by Miss Rhobia Taylor and this hand work was a part of the course so arranged by Miss Taylor. This paper shows how deep our Intermediate boys and girls are. Leaders of these

have wonderful opportunities to direct these growing personalities.

In the Magazine for September

The September Training Union Magazine carries, as it does each year, a splendid promotion day program. It is written by Mrs. Henry C. Rogers and will be found on page 16. Promotion day should be the last Sunday in September, so you have an entire month to make preparations for it. Intermediates having reached the age of 17 should be promoted to the Senior department, Juniors having reached the age of 13 should be promoted to the Intermediate department, and Story Hour children having reached the age of 9 should be promoted to the Junior department. Making this an annual affair and making it a REAL affair will solve your problems of "self promotion" during the year.

Pictures of winners in the poster contest, Southwide, conducted through the magazine are in the September number and we are proud of the fact that the winner of first place in the class B poster was Miss Georgia Mae Ogburn of Meridian, student in Blue Mountain College. Are you taking advantage of the poster suggestions each month given in the magazine?

Interested in building a great B. A. U. in your church? Turn to page 31 and read what Dr. Hudson has to say. No doubt the B. A. U. is the most stabilizing force in a Baptist Training Union, and some of us think that all adult members of the church should be a member of the B. A. U.

Like plays? Two good ones in the September issue of the magazine. They are in connection with suggestions to directors for closing assembly programs. Turn to pages 29-30. Also good helps for Bible readers' leaders of Senior and Adult unions.

Associational Training Union directors will find pages 22-23 most interesting and helpful. What's the use of getting an idea though if you do not use it?

You will be interested in the article by Miss Kathleen Taylor, director of the Crystal Springs Training Union. Read it on pages 8-9. She does not brag about what they have done but the things done by them will be health for other Training Unions. Note her commendation of her pastor. An interested and cooperative pastor will make any director's work easier.

Two good socials all outlined, etc., on pages 18-19. You cannot find better material for your socials than appear in the magazine each month. Mrs. Pylant, the editor of that page and contributor of most of the social ideas, is the best to be found and she is a "near" Mississippian, having married a Purvis, Miss., gentleman.

"Light the Church Houses" is an editorial by Mr. Lambdin, Southwide Training Union secretary. You must read that, and then you will help light these church houses, won't you?

We cannot mention every page or department in the magazine. You pick up this copy you will be loathe to lay it down until you have read it all.

—O—

You will want a copy of "Banquets," a new book published by the Sunday School Board. It carries complete suggestions for 24 seasonal banquets and 16 miscellaneous banquets. You will also want a copy of "Purely Personal" by Dr. John L. Hill. It is a compilation of ninety heart-to-heart talks that are "Purely Personal" and you will find them rich in food thought for the serious minded person. No better Christmas gift could be sent to a young friend or loved one. Get these at the Baptist Book Store, Jackson, Miss.

—O—

Two Great Conventions in November

November 16th is the time for the regular State Baptist Convention. This year it will meet in Philadelphia. This is the business meeting of Mississippi Baptists and those who are interested in the great progress we are promoting will want to attend this convention. THEN NOVEMBER 24th at First

Church, Vicksburg, the State Baptist Training Union Convention will be held. This meeting will be highly inspirational as well as carry practical features that will give the workers new ideas of promoting the work of training. We are looking for a big crowd and hope you may be one of the number. Watch the Record from time to time for announcements.

—BR—

S. S. ATTENDANCE AUG. 22ND

Jackson, First Church	693
Jackson, Calvary Church	710
Jackson, Davis Church	168
Jackson, Parkway Church	172
Jackson, Northside Church	29
Columbia	95
Laurel, West Laurel Church	356
Laurel, 2nd Ave. Church	258
Columbia Baptist Church	583
Clarksdale Baptist Church	213
Vicksburg, First Church	264
Newton Church	200
Indianola Church	143
Springfield Church	123

—BR—

Even a worm has its good points: When it gets ready to turn it doesn't hold out its hand and confuse you.

checks
666 Malaria
in 3 days
Colds
first day
HEADACHE, 30 MINUTES.
Try "Rub-My-Tism"—World's Best Liniment

Swing

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Home Services

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The New Formula
As Essential To Home Happiness As
The Other Vitamins Are To Health



• Happy Homer, the Happiness Specialist, can point the way to a new freedom. Modernize your home now, it's time for better living.

SEE YOUR
APPLIANCE

DEALER

HE HAS
HAPPINESS
FOR SALE





MISS BONNIE LENORE DENHAM AT THE HARP

Miss Bonnie Lenore Denham of St. Louis, Mo., harpist of exceptional ability and concert artist, who has registered at Mississippi Woman's College, Hattiesburg, as a music student. Miss Denham is the daughter of Dr. and Mrs. W. E. Denham. Dr. Denham, formerly of the Baptist Bible Institute faculty of New Orleans, is now pastor of Euclid Baptist Church in St. Louis and is in regular demand for assemblies and Bible conferences over the South. Mrs. Denham is an accomplished musician and has sung in special programs in practically all the Southern States.

M. W. C. ALUMNAE

According to most recent records Mississippi Woman's College has alumnae in twenty-six states and in six foreign countries. These include home-makers, teachers, missionaries, and business women, but far the greater number are home-makers.

The spirit of this group of former students of Mississippi Woman's College is reflected in the toast to the alumnae given by Mrs. R. W. Fox of Hattiesburg, class of '25, at a banquet at the Forest Hotel.

Mrs. Fox addressed the alumnae as follows:

"Our alumnae, made up of so many different girls, all different in some respects, no two alike in appearance, disposition, personality. Our paths have gone in different directions, we have even lost personal contact with many of our closet friends and associates of other years. Yet life has been finer and richer and bigger and more interesting because we belong to such a fellowship and there is a strange 'togetherness' that is brought about—just because we have the same heritage.

"More than a quarter of a century ago there was born in the

hearts and minds of several Christian men and women a vision of a girls' school in south Mississippi. This college was to be founded on Christian principles. The sole object was that the girls of this vicinity might be educated and trained in order that their lives would be enriched with the finer things of life and that they might develop into useful Christian women who could and would shed their influence at home and abroad—thereby helping to bring about the Kingdom of God. These godly men and women were seeking the Kingdom of God and His righteousness first believing that the things of secondary value would be added as needed. Other Christian people bent their efforts along with these and after much discouragement and with little money but with the love of God and much sacrifice and praying, their vision became a reality and Mississippi Woman's College was established. We, the alumnae, are the heirs of this rich heritage, the sacrifices and efforts of those who believed in girls and womanhood. I, for one, shall ever be grateful that our heritage rests on the strongest foundation that can be laid—that of Christ Jesus and answered prayer.

"But to me, our heritage includes even more. I wonder if there is a graduate of M.W.C. who does not thrill at the words, WOMAN'S COLLEGE SPIRIT! I even like it in writing and a letter from the business office means more to me if somewhere it speaks of THAT WOMAN'S COLLEGE SPIRIT. We who have gone out from this college are heirs of this WOMAN'S COLLEGE SPIRIT. It, too, is part of our heritage. If each of you were given the privilege to analyze its meaning, we would get various interpretations about what it means to you. But to me it is the embodiment of every ideal that was directly or indirectly set before us while we were in M. W. C. It includes a certain amount of knowledge (even if we have forgotten much of it), a desire for unending growth, a sensitiveness to the beautiful, a respect for work, a sense of togetherness of which we have spoken, a companionship of lovely friends who live on and on, a sense of duty, an antipathy toward snobbery and a love of truth and justice, the values of the little things as well as the big, a quiet courage that is so necessary in the life of every woman, the spirit of 'I'll try,' the need of being able and willing to deliver the message to Garcia, the love for church and the willingness to accept the dare to follow Him. Yes, it is the Woman's College spirit and it is part of our heritage. We, the alumnae, are joint heirs of every blessing that has come through this medium.

"What are we doing with this

heritage? Would a true daughter of M.W.C. dare dissipate it? Grant that not one of her daughters will ever bring shame and reproach on her heritage.

"Our obligation—what is it? Each year our heritage means more and more to us. Are we the only ones to be benefactors? You know sometime we feel so small. People seem to have very little need of us. The realization of this is especially acute when we return to the regular round of duties after having been away for a few days. Things are going on much the same as before. We do not seem to have been missed, and this jars our sensibilities a bit. But whether we are conscious of it or not, each of us does have a certain amount of influence. The lovely things of life or spirit which have come to us must be passed on, or others will miss what belongs to them by right.

"Perhaps God is eager to use you today to pass along the blessing that has grown out of your heritage.

"When I think of all that she Through the years has meant to me Then my heart with love o'erflows For M.W.C."

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ONE NIGHT CORN SALVE
In the Handy Green Tin.
"Famous For 50 Years"
Send For Free Kohler Antidote Sample
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Traffic Manager, Tri-State Coaches,
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Please advise me how I can save time and money by Traveling Tri-State Coaches. I am planning a trip—

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CITY _____ STATE _____

LESSONS FOR
CANADIAN
By Rev. Clarence
Sowerby, Ontario

One of the assets that we have the observing the measures of other should better emulate the former characteristics and Canadians that would do wisely imitate.

These people most as a lesson in Sabbath. For instance, you can see in the Canada because here. You can't attend baseball games or there are no more games on the Lord's closed on the Christmas day drug store allowed to stay open to sell drugs.

Soon after entering St. Marie, Canada, I noticed a billboard for the National Exposition. The ad stated that it would be held daily except a few minutes before began an old gentleman said that he never days.

Moreover, the Canadian a great lesson in the house of God. As observed in the churches many of their people taken. These people what part-time because they have Sunday in their the small churches. If a pastor has preached to each day instead of on a splendid idea, I think the church life of I might state that of the churches in what is called the Canada, which union of Methodist, Presbyterian, and Congregationalist churches informed that the churches uniting satisfactory. The attention to the United Church below the combining donations of these to the union.

At the entrance we visited the other some regulations of its men of that church to have the wedding made on three church prior to the Divorcees are forbidden under any condition of fact, the national Canada forbids a son to marry on ground.

The Canadian way of apprehending and then executing penalty. The Canadian great reputation man. As a consequence

LESSONS FROM THE CANADIANS

By Rev. Clarence Palmer in Sowerby, Ontario, Canada

—O—

One of the assets of traveling is that we have the opportunity of observing the merits and weaknesses of other people, which should better enable us to incorporate the former and avoid the latter. There are some commendable characteristics and practices of the Canadians that we Americans would do wisely to emulate and imitate.

These people most certainly teach us a lesson in sabbath observance. For instance, you cannot buy a Sunday paper in the Dominion of Canada because none is printed there. You can't attend the movies or baseball games on Sunday, for there are no movies or baseball games on the Lord's day. Stores are closed on the Christian sabbath excepting drug stores, which are allowed to stay open on certain hours to sell drugs.

Soon after entering Sault Ste. Marie, Canada, the other day I noticed a billboard advertising the National Exposition at Toronto. The ad stated the Exposition is to be held daily excepting Sunday. A few minutes before this article was begun an old gentleman, a Baptist, said that he never shaves on Sundays.

Moreover, the Canadians teach us a great lesson in reverence in the house of God. A noticeable thing I observed in the churches is that so many of their people contribute to the church when the offering is taken. These people do not know what part-time preaching is because they have preaching every Sunday in their churches even in the small churches in the country. If a pastor has four churches, he preaches to each of them each Sunday instead of once per month. A splendid idea, I think. Relative to the church life of the Canadians, I might state that about one-fifth of the churches here have formed what is called the United Church of Canada, which union is composed of Methodist, Presbyterian and Congregationalist churches. I have been informed that the results of these churches uniting are not very satisfactory. The attendance and gifts to the United Church of Canada fall below the combined attendance and donations of these churches prior to the union.

At the entrance of a city church we visited the other day were posted some regulations about the marriage of its members. A member of that church to get married must have the wedding announcement made on three Sundays in the church prior to the wedding date. Divorcees are forbidden to marry under any condition. As a matter of fact, the national government of Canada forbids any divorced person to marry except on Biblical ground.

The Canadian government has a way of apprehending its criminals and then executing the assessed penalty. The Canadian police has a great reputation of getting his man. As a consequence of these

things, desperadoes like to stay out of Canada.

The school system here is fine indeed. The school term lasts ten months, and fourteen years are required to graduate in the high school that qualifies a student to enter the A-1 university. The high school examination questions are sent out from the provincial government, supervised by some one authorized by the provincial government (the teacher does not conduct his examinations for his class) and then the answers are sent back to the capital of the province to be graded. These examinations are held over the province on the same day. Thus the teacher has not anything to do with the examinations of his class.

—BR—

AN EASTER EXPERIENCE

By Louis J. Bristow, Supt.

—O—

It was Sunday morning—a beautiful, bright Easter day. A certain boy was janitor for the church and one of his duties was to pump the organ. It was a dreary, monotonous job with the single compensation of a brief moment of importance as he walked down the aisle to disappear into the curtained body of the organ—the envy of every boy in the congregation. Within the organ's precincts, he was doomed to an hour and a half's stuffy solitude, while the other boys were enjoying the lovely vista of flowers about the pulpit, the glorious sunshine, and the liberty of the back pew, from whence an occasional spit ball might be sailed into space in the general direction of some nodding bald head.

None of these joys was for that lad as he sat in the dusty organ enclosure. Like a slave chained to his oar it was his duty to pump and pump and pump, with an ever watchful eye on the lead-weighted line that rose and fell as the wind came and went through the vitals of the organ. It was easy enough while the organist was using the high notes, but gosh! what frantic efforts to keep the lead above the fatal notch while the big bass pipes were blaring forth their volume in that Easter special!

Eerie sounds came out of the back of the organ. The wheezing and the puffing of the leaky bellows mingled with the slim, reedy notes of small pipes. With the booming of the heavy basses, the week's accumulation of dust would fall gently about the lad. In rest periods he could hear dimly the droning of the preacher urging his flock to beware the pitfalls of life's way and to contemplate the glories of its own resurrection day.

Sad are the memories of that fatal morning. The day was warm and the boy was drowsy in that stuffy little space. A blue bottle fly buzzed at the single small window through which drifted subdued sounds of the outside street. He nodded; his hand fell from the pump handle and in a brief moment the Eastern hymn of praise died out in a wheezy sigh. He snored happily. But a vigorous shake and an expletive from a deacon which cannot be found in any Christian manual, I am sure, aroused the lad

to the duties of the day, and the closing hymn was renewed, speeding the weary pilgrims on their way. It was but one of the early lessons that must come to all small boys—that they must learn to keep their wind up.

—O—

Scores are begging for help from the Southern Baptist Hospital in New Orleans. If we are to continue Healing Humanity's Hurt our friends will have to keep the wind up. Verbum sap.

—BR—

JOYOUS EXPERIENCES

H. L. Byrd, Calvary Church, Greenwood

—O—

Just been in four weeks of glorious meetings, with big crowds and fine interest and cooperation. July 11 at Calvary Church, Lincoln County, there was the finest spirit we have seen in a long time; a joyous meeting with 13 baptisms. Rev. Jewell Gallman is pastor.

Next was Damascus, Franklin County, fine fellowship with old friends. Nine additions by letter, the territory being well worked last year. Brother Gallman is pastor here too.

The first Sunday in August we were at Navilla, Pike County, our first pastorate. Brother Robt. Hughes was in the hospital for an operation. Here was fine fellowship, and the meeting seemed just beginning at the close. Twelve fine young people were baptized.

The next Sunday was with Pastor W. B. Phipps at Concord, Franklin County. I was there last year and it was good to be with them again. Large crowds and fair interest. There were about nine additions. Pastor Phipps is doing a great work as pastor in all this section. A happy summer, and our prayer abides with them. At Calvary church nine men agreed to tithe and good is sure to come of it.

—BR—

LIBERTY HILL

It was my happy privilege last week to preach in a meeting in Liberty Hill church in Panola County where I was pastor before coming to Alabama about a year and a half ago. Rev. W. W. Ferguson is the present pastor and is leading the church in a great way. The church now has all unions of the Training Union and a W. M. S. of three circles. The Sunday school is well organized. It has become common to have conversions in this church during regular services of the year. These facts are proof that a rural church can have an active program the year around. I did not keep a list of the additions but there were approximately 10.

—Harry A. Borah

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

MR. LEE HUTCHINS

—O—

Mr. Lee Hutchins departed from this life on July 26, 1937, after a long illness at the age of 48. Since early childhood he had been a consistent member of Old Hebron Baptist Church, where he spent most of his useful life, and where we laid his body to rest. He was one of the staunch members of the church where he served for a number of years as Sunday school superintendent and faithfully discharged the duties of church treasurer. All who knew him will offer the testimony that brother Hutchins never regretted having given his whole life to Jesus.

He loved to read the Bible and the Baptist Record. After the disease-ravaged body was placed in the Baptist Hospital for treatment friends were untiring in their ministry to him. His hundreds of friends extend sympathy to his bereaved relatives and congratulate them on the fine example of this good brother and father.

Homer H. Webb, Pastor

—BR—

CENTERVILLE AND OAK GROVE CHURCHES

—O—

Pastor H. L. Deer had with him in a meeting at Centerville church, Walthall County, Rev. C. A. Alexander from New Orleans the second week in July. He is a commendable preacher of the Gospel. His messages were helpful to our people.

There were 18 additions to the church, 16 for baptism.

The Oak Grove church in Amite County, has just closed a gracious 8 day meeting. The preaching was done by the pastor, H. L. Deer. The meeting was pronounced one of the most satisfactory series the church had ever enjoyed. The membership of the church seemed generally revived and 15 new members were added to the church, 9 of them by baptism.

Yours truly,

H. L. Deer.

McComb, Miss.,
Route 1, Box 123.

—BR—

In the past two weeks Evangelist Bryan Simmons has spoken 47 times in thirteen churches in Neshoba County.

CHILLS AND FEVER

Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

ENDOWMENT CAMPAIGN

Mississippi Woman's College

Hattiesburg, Mississippi

By OTTO WHITINGTON, General Director

- Q. *What is college endowment?*
 A. College endowment is any sum of money given to a college for the purpose of producing a permanent income for the college.
- Q. *What do colleges do with their endowment money?*
 A. They appoint an endowment committee, whose duty it is to invest or loan this principal sum for interest.
- Q. *What goes with the interest received from such loans?*
 A. It is turned over to the college and is used to help pay current operating expenses.
- Q. *Can the principal sum of the endowment be spent for the operating expenses?*
 A. No. Absolutely not.
- Q. *Can it be spent for new buildings?*
 A. No. It cannot be spent for anything. Only the income from it can be used.
- Q. *What is an endowed college?*
 A. One which has sufficient endowment, the income from which, together with the income from tuition and fees, enables the college to pay all current operating expenses and maintain the upkeep of buildings and equipment.
- Q. *Do colleges ever lose their endowment principal?*
 A. Yes, by bad investments or loans from which they cannot collect interest or recover the loan.
- Q. *Does this happen often?*
 A. Very seldom. Committees who are charged with the responsibility of handling endowment money for a college are very careful to make only good, safe investments.
- Q. *Have you ever known a college to lose its endowment entirely?*
 A. No, I have never heard of one.
- Q. *How much interest do colleges receive on endowment?*
 A. They try to secure an average of 5% on the amount loaned.
- Q. *Do they always get 5%?*
 A. No. The amount varies, but they try to average 5%.
- Q. *When do colleges get this money for expenses?*
 A. When it is due and paid. Maybe annually or semi-annually. It may be due any time during the year, depending on when the loan was made.
- Q. *How long does endowment money last?*
 A. If properly handled, it lasts forever—or as long as the institution lasts.
- Q. *How does endowment help a college?*
 A. It enables it to pay all its expenses and thereby keep it out of debt.
- Q. *Does endowment of a college help anyone else besides the college?*
 A. Yes. By lowering the cost of tuitions and fees it helps the students and their parents and enables many students to go to college who otherwise could not go because of lack of funds.
- Q. *Does Mississippi Woman's College have any endowment now?*
 A. Yes. \$300,000.00.
- Q. *Why does it need any more?*
 A. The college must have \$500,000.00 endowment in order
 (a) To meet the requirements of the Southern Association of Colleges for a standard Class A college.
 (b) To be able to pay all current operating expenses.

Help Us Finish the Task

Present Endowment
\$300,000

Required Addition
\$200,000 Net

Hattiesburg's Pledge
\$100,000

To Finish
\$100,000 Net

OLD SERIES
VOLUME LIX.

LET'S KEEP

Baptists have their own purpose of God. Of modern missionary William Carey, w brethren. In Amer business was toss asking, when Ado started to India a ed there as Bap at our doorsteps about it.

The educational in the same way America to secure this could not be support of educa the father of Bap come on down cl own homes, our upon us of the I apparently but th we can thank Hin

To be specific us as a gift. The in Clinton. It wa for about 25 year the lap of the B open, we gasped building the prese the Lord and our Our fathers save saved us. It has Baptists what t agency. How in gotten along wit from the mounta our churches.

This same inv acterized our ed family started B it over to the den all, and led us v Just as surely di the Woman's Col child and nurse it was turned over vention as a gift they should ope college for youn this way by vote This was a mora Mississippi set a A board of trust a president secu student body asso favor of God wa

The student b became necessary faculty enlarged Growing pains w Hattiesburg ga dormitories and dowment became requirements and The college beca tuition. The Bapti of the school, an In the meanin Mountain College er was provided